This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

BX
9969
.M8
A3
1833A
COP.3

HARVARD DIVINITY SCHOOL
ANDOVER-HARVARD THEOLOGICAL LIBRARY

From the collection
of the
UNIVERSALIST HISTORICAL SOCIETY

THE

LIFE

OF

REV. JOHN MURRAY,

PREACHER OF UNIVERSAL SALVATION.

it was ...

se who, ...
essed as ...
ing ...

WITH

NOTES AND AN APPENDIX,

BY THOMAS WHITTEMORE.

BOSTON:
PUBLISHED AT THE TRUMPET OFFICE.
1833.

BX
9969
M8
A3
1833a
cop. 3

Entered according to act of Congress, in the year eighteen hundred thirty-three, by THOMAS WHITTEMORE, in the Clerk's Office of the District of Massachusetts.

BOSTON:
JAMES B. DOW, PRINTER,
122 WASHINGTON-ST.

1A30
3L-16

ROXBURY UNIVERSALIST SUNDAY SCHOOL
Property
OF THE

PREFACE

TO THE ORIGINAL EDITION.

THE pages which compose the [illegible] ented to the public, w[illegible] signed [illegible] a tender and belo[illegible]

They w[illegible]ten at the earnest requ[illegible] to whom the author was en[illegible]d by many years of [illegible] friendship, and still more by those divine and soul-soothing tenets, of which it was his distinguished lot to be ordained the promulgator.

For those who, like this individual, have dwelt with rapture upon the blessed assurance of the boundless and enduring love of a redeeming God, as powerfully exhibited by those lips which rarely opened but to expatiate upon the glad tidings which was the theme of the angelic song: for those who loved the philanthropic, the inspired preacher, for the sake of the glorious inspiration; these sheets will possess the strongest and most important interest: to such, and to such only, they are addressed. It is in compliance with their solicitations that they are sent into the world; and it is not even expected that those who turned a deaf ear to his consolatory message, and who knew not the powers of his mighty mind, or the pure and exalted benevolence of his heart, will have any interest in inquiring, '*What manner of man was he who told these things, nor what spirit he was of?*'

Boston, May 2, 1816.

UNIVERSALIST HISTORICAL SOCIETY
TUFTS COLLEGE, MASS.

THE PROPERTY
—OF THE—
ROXBURY
Universalist Sabbath School.

PREFACE

TO THIS EDITION.

THERE are several considerations which have influenced me in publishing a new edition of this popular work. In the first place, I flatter myself that the various emendations which I have made will enhance the value of the work to the public. In some cases I have supplied dates where they were wanting; in some I have given the full name for the initials, and made other alterations of a like character. But the text, with a few verbal exceptions, is preserved as it was in the original edition. I freely confess my regret that my means of amending the work in these particulars were not more abundant; for it is a general fault, running through all the works of Mr. Murray, that names and dates are sadly wanting.

I have endeavored also to enhance the value of the work by the addition of a large body of notes. I had many facts in my possession belonging clearly to the biography of Mr. Murray, that had not been incorporated into his 'Letters,' &c. nor into any edition of his 'Life.' Such as I could introduce without swelling the work to too large a size, I have given.

Again—I have made some additions from Mr. Murray's 'Letters and Sketches.' The latter work was published before the author's death, and some interesting parts of his biography were included, which his widow did not incorporate into the account of his life. His visit to Potter's grave, and to the meeting-house which his departed friend had bequeathed him,—his refusing to receive the meeting-house as his own, and giving it up to the people for their use, are circumstances that ought to descend to posterity with his biography.

The want of an Index is a material defect in any work. I have, therefore, with some labor, prepared one for this edition, the first *that has* appeared with an index. But my principal *effort has* been bestowed upon the Appendix. I have

here given certain documents never before published; to all which is added the large note on the relative sentiments and feelings of Murray and Winchester. These great men were contemporaries, and it has been an interesting employment to seek out the intercourse they had with each other, to penetrate their feelings one towards the other, and to bring their religious opinions into contrast. This work was performed, not with invidious feeling, but because it never had been so fully done before, and for the object that their relative sentiments may be better understood. The views of Mr. Murray in regard to the nature of sin, the character of punishment, the condition of departed unbelievers, and the transactions of the day of judgment, are shown. These have been gathered from a very careful examination of his 'Letters and Sketches.'

It should not be omitted that another object in publishing this edition is to reduce the price of the work. The first edition in 8vo we believe, sold for $1 50 cents. The second, in 12mo. at $1 25 cents. Subsequent editions at 75 cents, —this, notwithstanding it is much enlarged, at 50 cents. It will now be within the means of all classes, and from its highly interesting character, will be more generally read.

In perusing the following pages, the reader should bear continually in recollection, that Mr. Murray was a man of warm and ardent mind, a rich and glowing fancy, and of a heart of stern integrity. These circumstances will serve to account for whatever there is in this work of a marvellous character. It cannot be more truly said of any man than of him, that he saw the hand of God in all the events of his life; and whatever occurred in his course of a wonderful nature, his firm belief in the divine supervision of human affairs, led him to regard at once as a particular providence.

The seventh, eighth, and ninth chapters of the work were written by Mr. Murray's widow, a woman of unquestioned talent. Her disposition in regard to the things of this world was altogether different from his; nor was she able to suppress a lamentation which appears in the seventh chapter, that he did not avail himself of the opportunities offered him, to accumulate wealth. She removed several years since, with an only daughter and a grand-child, to one of the south-western states. They are now all deceased; and not a descendant of Mr. Murray is on the earth.

THOMAS WHITTEMORE.

Boston, April 20, 1833.

CONTENTS.

CHAPTER I.

PAGE

An account of the author's birth and parentage, with succeeding events until the decease of his father.....9

CHAPTER II.

Record continued until the author's departure from Ireland....41

CHAPTER III.

Arrival in England, and further progress of the *inexperienced traveller*.....58

CHAPTER IV.

The author becomes a happy husband, a happy father. He embraces the '*truth, as it is in Jesus*,' and from this, and other combining causes, he is involved in great difficulties. Death deprives him of his infant son, and wedded friend, and he is overtaken by a series of calamities.....82

CHAPTER V.

The bereaved man, quitting his native shores, embarks for America, indulging the fond hope of sequestering himself in the solitude for which he sighed. But, contrary to his expectations, a series of circumstances unite to make him a promulgator of the gospel of God our Saviour.....107

CHAPTER VI.

Record continued from Sept. 1770, to the winter of 1774.....123

CHAPTER VII.

Summary record of events from January, 1775, to October, 1809.....181

CHAPTER VIII.

Record continued from October, 1809, to September, 1815, including the closing scene.....218

CHAPTER IX.

Conclusion.....223

APPENDIX.....229

LIFE

OF

REV. JOHN MURRAY.

CHAPTER I.

Containing an Account of the Author's Birth and Parentage, until the Decease of his Father.

How sweetly roll'd over the morning of life,
How free from vexation, from sorrow and strife;
Kind nature presented rich scenes to my view,
And every scene she presented was new.
But soon was the morning of life clouded o'er,
And its charming serenity lost;
Too soon was I forc'd to abandon the shore,
And on ocean's rude billows be tost.

YOUR earnest solicitations, my inestimable, my best friend, have, with me, the force of commands, and consequently I am irresistibly compelled to retrace, for your gratification, as many of the incidents of early life, as live in my memory. Assured of your indulgence, I unhesitatingly commit to your candor, and to your discretion, the following sheets.

I am induced to regret, that my anecdotes of this charming season are not more multiplied. Were my recollection perfect, my enjoyments would be reiterated, but this would not be right, therefore it is not so; every season has its enjoyments, and the God of Nature has thought proper to keep them distinct and appropriate.

I think, if I mistake not, I was ushered into this state of being on the 10th day of December, in the year of our Lord, 1741, four years before the rebellion in Scotland, of forty-five. I mention this circumstance, as it proved to me, in early life, a source of some vexation. The rebellion terminated in the destruction of many of the

Scotch nobility of my name; and this same rebellion was long the subject of political controversy, which generally terminated in the execration of the Scots, and, on account of my name, I was looked upon as a party concerned.

I drew my first breath in the island of Great Britain, in the town of Alton, in Hampshire. This town boasts a Church, a Presbyterian and a Quaker meeting-house; a celebrated free school, an extensive and very useful manufacture, and it is environed by a plantation of hops. Alton is seated on the River Wey, 18 miles east-north-east of South-Hampton, and 48 miles west-south-west of London.

Being the first born of my parents, it is not wonderful that my appearance gave much joy, nor that the little complaints, incident to infancy, gave great apprehension. It was in consequence of some little indisposition, that they solicited and obtained for me private baptism. My parents were both sincerely religious, though members of different sects. My father was an Episcopalian, my mother a Presbyterian; yet religion never disturbed the harmony of the family. My mother believed, as most good women *then* believed, that husbands ought to have the direction, especially in concerns of such vast importance, as to involve the future well-being of their children; and of course it was agreed, that I should receive from the hands of an Episcopalian minister the rite of private baptism; and as this ordinance, in this private manner, is not administered, except the infant is supposed in danger of going out of the world in an unregenerate state, before it can be brought to the church, I take for granted I was, by my apprehensive parents, believed in imminent danger; yet, through succeeding years, I seemed almost exempt from the casualties of childhood. I am told that my parents, and grand parents, had much joy in me; that I never broke their rest nor disturbed their repose not even in weaning; that I was a healthy, good-humored child, of a ruddy complexion, and that the equality of my disposition became proverbial. I found the use of my feet before I had completed my first year, but the gift of utterance was still postponed. I was hardly two years old, when I had a sister born; this sister was presented at the baptismal font, and, according to the custom in our Church, I was carried to be *received*, that is, all who are privately baptized, must, if they live, be publicly received in the congregation. The priest took me in his arms, and, having prayed, according to the form made use of on such occasions, I articulated with an audible voice, AMEN. The congregation were astonished, and I have frequently heard my parents say, this was the first word I ever uttered, and that a long time elapsed, before I could distinctly articulate any other. Indulged, as I said, by bounteous nature, with much serenity of mind, every one was happy with me. I was fond of being abroad, and a servant was generally employed to gratify me. Dur*ing these repeated* rambles, I experienced some 'hair-breadth

'scapes,' which, while they excited the wonder of my good parents, they failed not to record. From these frequent promenades, I derived that vigorous constitution, or at least its stability, which has prolonged my abode in this vale of tears, through many serious disorders, which have seemed to promise my emancipation. I do not remember the time when I did not behold the works of Nature with delight; such as the drapery of the heavens, and the flowers of the garden, and of the fields; and I perfectly recollect, before I was clothed in masculine habiliments, that I was delightedly occupied in opening the ground, throwing it into some form, and planting, in regular order, little sprigs broken from the gooseberry, or currant bushes. My pleasures of this nature were, however, soon interrupted by going to school: this was my first affliction; yet, to imperious necessity, the sweet pliability of human nature soon conformed my mind: nay, it was more than conformed; I derived even felicity, from the approbation of my school dame, from the pictures in my books, and especially from the acquaintance I formed with my school-mates.

It does not appear to me that I was what the world calls naturally vicious. I was neither querulous, nor quarrelsome; I cannot trace in my mind a vestige of envy. I rejoiced in every advantage possessed by my little comrades, and my father was accustomed to exclaim, 'Never, I believe, was such a boy; he absolutely delights as much in the new garments worn by the children of our neighbors, as in his own:' and indeed, as far as I can recollect during this sweet morning of life, my most complete satisfaction resulted from the gratification of others. I never enjoyed any thing alone; my earliest pleasures were social, and I was eager to reciprocate every good office. It is true I encountered difficulties, from the various dispositions of those with whom I associated, but, in my infant bosom, rancor or implacability found no place. Being however too fond of play, and ambitious of imitating my seniors, I had little time for reading; yet I learned, and at six years old could read a chapter in the Bible, not indeed very correctly, but I rarely paused at a word; however difficult, still I read on. My father, I remember, used sometimes to laugh out—a levity which, by the way, he seldom indulged—but he did sometimes laugh out, and say, 'This boy sticks at nothing; he has a most astonishing invention: how it is he utters such sounds, and passes on with such rapidity, I cannot conceive:' but my blunders were more frequently marked by a staggering box on the ear, which necessitated me to stop, when I was obliged to recommence, and go over the whole again. This conduct originated, even at this early age, more *fear* than *affection* for my father. I was studious to avoid his presence, and I richly enjoyed his absence. To my brothers and sisters, who were multiplied with uncommon rapidity, I was warmly attached; and as our mother contributed all in her power to our gratification, our pleasures were not surpassed by those of any little group *which came under* our observation.

My parents were the religious children of religious parents, and grand parents: they were the more religious on that account; and, as the descendants of ancient noble families value themselves on their pedigree, stimulating their children from considerations of ancestry to act up to the illustrious examples which they exhibit and emblazon, uniformly insisting that they shall avoid mixing with the plebeian race; so, as soon as I appeared to pay attention to interesting tales, I was made acquainted with the characters of my grand parents.

My paternal grandfather, however, possessed only negative religion; that is, his affection for my grandmother obliged him to conform to her, in every thing; and he esteemed himself happy, in being blest with a wife, who, from principle and inclination, was both able and willing to take upon herself the care and culture of her children. How long this grandfather lived, I am unable to say; but my grandmother was, with respect to her religious attachments, more fortunate in a second marriage. She was united to a Mr. Beattie, a man of considerable note, in every point of view. It was by this gentleman's name, I became acquainted with my grandmother: I remember, when very young, to have seen his picture, which gave me a very high idea of his person. It was his son, who was governor of the fortress, in the harbor of Cork. My grandmother soon lost this second husband, and never married again. She was, in the morning and meridian of her life, a celebrated beauty: the remains of a fine face were visible when I knew her: I never beheld a more beautiful old lady. Traces of affluence were conspicuous in her dwelling, her furniture, and apparel; she was an immedate descendant of an ancient and honorable family in France; her father's name was Barroux, one of the noblesse, and a dweller in the town of Paimboeuf, on the river Loire, between the city of Nantes, and the mouth of said river. Mr. Barroux having buried his lady, who left him two daughters, thought proper, as was then the custom of people of distinctiou, to educate his eldest daughter in England; this step banished her from her native country, and from her father: she never saw either more. Attaching herself to a family of Episcopalians, she became a zealous Protestant, which, together with her selecting a husband of the same persuasion, confirmed her an exile forever. The irritated feeling of her father admitted no appeal: his affections were totally alienated: he was a high-spirited, obstinate man, and he swore in his wrath, he would wed the first woman he met, provided he could obtain her consent, and she was not absolutely disgusting. The first who presented happened to be his chambermaid: she made known to her his vow, was accepted with gratitude, and they were speedily married. Not many years after this event, the old gentleman died, leaving no issue by his second marriage: and, as he left no will, his daughter, who continued under the paternal roof, entered into possession of the whole estate; she, however, survived her father only three

weeks, when my grandmother became the only legal heir to the property, both of her father and her sister.

A large share of the personal estate was conveyed to England, by two priests; and the real estate was tendered to my grandmother, on condition that she would read her recantation, renounce the damnable doctrines of the Church of England, and receive the Host, as the *real presence*. My grandmother, and my father, after a conference, which continued but a few moments, cheerfully concurred in a relinquishment of the estate, and united in declaring, that, on terms so calculated to prostrate their integrity, they would not accept the whole kingdom of France. The clergyman returned to the Gallic shore, and the person left in the house, for the purpose of taking charge of the estate, until the heirs at law should recover their senses, continued in the quiet possession of an inheritance, worth five hundred pounds sterling per annum. When the estate was thus, upon religious principles, surrendered, I was about five years of age; but having frequently heard my father circumstantially relate the transaction, as I advanced in life, my bosom often acknowledged a latent wish, that he had accepted an inheritance to which his natural claim was indubitable, upon the terms offered by the ecclesiastics, which were, that my grandmother and my father should, in so many words, qualify themselves for the possession of their right, while, in their hearts, they continued to judge for themselves. But from a conduct so questionable, the guileless heart of my upright parent spontaneously revolted; and, for myself, while revolving years gave me to exult in his decision, the detection of so reprehensible a principle, in my own bosom, and at so early a period, originated much contrition. Yet, notwithstanding the very considerable sacrifice made by my father, his uniform efforts commanded all the necessaries, and many of the elegancies of life. His children multiplied; four sons and five daughters augmented his felicities; he received from nature a strong mind, his parents bestowed upon him a good education, and he was universally respected and beloved.

The parents of my mother were well known to me; her father's name was James Rolt, his ancestors were all English; he was in early life a *bon-vivant*, and even when he became the head of a family, his reprehensible pursuits were nothing diminished; the silent suffering of his wedded companion were strongly expressed in her wan countenance and broken health. The circumstances of his conversion from dissipation to a life of severe piety were rather remarkable, and were considered in his day as miraculous.

Of the piety of my paternal grandfather, or my maternal grandmother, I have little to say. I have never heard that they allowed themselves in any improper indulgences, and as they were the admirers of their devout companions, it is a fair conclusion, that they were at least negatively pious, and that if they did not lead, they cheerfully followed, in cultivating a pious disposition in the minds

of their children; and, by consequence, Religion became the legitimate inheritance of my immediate parents. The conversion of my paternal grandmother, from the tenets in which she was educated, increased her zeal, while the inheritance, sacrificed from conscientious principles, gave her to consider herself more especially heir of an inheritance incorruptible, undefiled, and that fadeth not away; and conscious that she had fully concurred with my father, in depriving their children of a temporal treasure, they were sedulously, anxious to inculcate a persuasion of the necessity of securing another.

It is wonderful, that while it was the great business, both of my father and mother, to render their children feelingly solicitous to secure an interest in the Redeemer, that they might be thus entitled to a blessed and happy futurity, they were both of them very rigid Calvinists.

The doctrines, taught by that gloomy Reformer, they undeviatingly taught to their family; and hence my soul frequently experienced the extreme of agony. Naturally vivacious, to implant religion among my juvenile pleasures required the most vigorous and uniform effort. Religion was not a native of the soil, it was an exotic, which, when planted, could only be kept alive by the most persevering attention. Hence Religion became a subject of terror. I was not ten years old when I began to suffer; the discovery of my sufferings gave my fond father much pleasure; he cherished hope of me when he found me suffering from my fears, and much indeed was I tortured by the severe unbending discipline of my father, and the terrifying apprehensions of what I had to expect from the God who created me. The second son of my parents was naturally of a pensive, gloomy disposition. He was more piously disposed, and less fond of amusement than myself; and hearing much of Cain as the eldest son of Adam, of Esau as the eldest son of Isaac, and of Abel and Jacob as the younger sons, my soul was frequently filled with terror, verily believing my brother was the elected, and myself the rejected of God. This appalling consideration, even at this early period, frequently devoted my days and nights to tears and lamentation. But stability dwelt not with me, and the pleasing expectations of my father were often blasted; my attachment to my playmates, and their childish gambols, revived, and when engaged in appropriate amusements, I often forgot the immediate terror of the rod, and of future misery; both of which, as often as I reflected, I painfully believed I should endure. My father took every method to confine me within his walls: it was with difficulty he prevailed upon himself to permit my attendance at school, yet this was necessary, and to school I must go; while that rigid and extreme vigilance, which was ever upon the alert, produced effects diametrically opposite to the end proposed. My appetite for pleasure increased, and I occasionally preferred the truant frolic, to the stated seasons of study, yea, though I was certain se-

vere castigation would be the consequence. Pious supplications were the accompaniments of the chastisements which were inflicted, so that I often passed from the terror of the rod, to the terrifying apprehensions of future and never-ending misery. Upon these terrific occasions, the most solemn resolutions were formed, and my vows were marked by floods of tears. I would no more offend either my father, or *his* God; I dared not to say *my* God, for I had heard my father declare, that for any individual, *not* the elect of God, to say *of* God, or *to* God, 'OUR FATHER,' was nothing better than blasphemy: when most devout, I was prevented from deriving consolation from my pious breathings, by a persuasion that I was a reprobate, predestined to eternal perdition. In fact, I believed that I had nothing to hope, but every thing to fear, both from my Creator, and my father; and these soul-appalling considerations, by enforcing a conclusion, that I was but making provision for alternate torture, threw a cloud over every innocent enjoyment.

About the time that I attained my eleventh year, (1751) my father removed to Ireland, and though I dreaded going with him any where, I was the only individual of the family whom he compelled to accompany him. Yet I was captivated by the charms of novelty. London filled me with amazement, and my fond, my apprehensive father was in continual dread of losing me; while the severity he practised to detain me near him, by invigorating my desires to escape from his presence, increased the evil.

We quitted London in the middle of April, and, reaching Bristol, tarried but a little while in that city. At Pill, five miles from Bristol, between my father and myself, a final separation was on the point of taking place. In the Bristol river the tide is extremely rapid: I stepped into a boat on the slip, and letting it loose, the force of the current almost instantly carried it off into the channel, and had it been *ebb* instead of *flood* tide, I must inevitably have gone out to sea, and most probably should never have been heard of more: but the flood tide carried me with great rapidity up the river, and the only fear I experienced was from the effects of my father's indignation. The poor gentleman, with a number of compassionate individuals, were engaged, until almost twelve o'clock, in searching the town, and the harbor, and had returned home relinquishing every hope of my restoration. In the midst of the stream I found a large flat-bottomed boat at anchor, to which, making fast the boat I was in, I consequently proceeded no farther. At midnight, I heard voices on the side of the river, when, earnestly imploring their aid, and offering a liberal reward, they came in their boat, and, conveying me on shore, conducted me to my lodgings; but no language can describe my dismay, as I drew near my father, who was immediately preparing to administer the deserved chastisement, when the benevolent hostess interposed, and in pity-moving accents exclaimed: 'Oh, for God's sake let the poor Blood

alone; I warrant he has suffered enough already.' My father wa softened, perhaps he was not displeased to find a pretence for mild ness: he gave me no correction for this offence; he even treate me with unusual kindness. We were detained in Pill three weeks wishing for a favorable wind; three weeks more at Minehead, an three weeks at Milford Haven. Thus we were nine weeks in per forming a passsage, which is commonly made in forty-eight hours and instead of my father's reaching Cork before the residue of hi family, they were there almost at the moment of our arrival. I Cork we were at home. There dwelt the respected mother of my father, and in easy circumstances; many changes, however, had taken place in her family, although the remains of affluence were still visible. My father fixed his residence in the vicinity of this city, and a most pleasing residence it proved.

About this time the Methodists made their appearance, and my father was among the first who espoused their cause. His zeal for vital religion could hardly be surpassed; and it appeared to him that this innate, and holy operation, rejected by every other sect had found refuge in the bosoms of these exemplary people. But, though my father espoused the cause, he did not immediately become a Methodist: the Methodists were not Calvinists. Yet, if possible he doubled his diligence; he kept his family more strict than ever he was distinguished by the name of saint, and became the only person in his vicinity, whom the Methodists acknowledged as truly pious. With the religion of the Methodists I was greatly enamored; they preached often, and in the streets; they had private societies of young people, and sweet singing, and a vast deal of it, and an amazing variety of tunes,—and all this was beyond expression charming. At this period the health of my father began to decline Physicians concurred in opinion, that his complaints indicated a pulmonary affection. Again his efforts were renewed and invigorated, and, poor gentleman, his labors were abundantly multiplied The ardent desire of his soul was to render every individual of his family *actively* religious, and religious in his own way; but as his children necessarily mingled more or less with the children in the neighborhood, they caught words and habits which he disliked and application was made to the rod, as a sovereign panacea.

In the course of my twelfth year, my father was overtaken by a very heavy calamity; his house, and indeed almost every thing he possessed, were laid in ashes. He had only a moment to snatch to his bosom a sleeping infant from its cradle, when a part of the house fell in; an instant longer and they would both have been wrapped in the surrounding flames; and a deep sense of this preserving mercy accompanied him to his grave. Thus every event of his life seemed to combine to render his devotions more and more fervent. It was happy for us that my respectable grandmother still lived, whose extricating hand was an ever ready re *source.*

It was my father's constant practice, so long as his health would permit, to quit his bed, winter as well as summer, at four o'clock in the morning; a large portion of this time, thus redeemed from sleep, was devoted to private prayers and meditations. At six o'clock the family were summoned, and I, as the eldest son, was ordered into my closet, for the purpose of private devotion. My father, however, did not go with me, and I did not always pray; I was not always in a praying frame; but the deceit, which I was thus reduced to the necessity of practising, was an additional torture to my laboring mind. After the family were collected, it was my part to read a chapter in the bible; then followed a long and fervent prayer by my father; breakfast succeeded, when the children being sent to school, the business of the day commenced. In the course of the day, my father, as I believed, never omitted his private devotions, and, in the evening, the whole family were again collected, the children examined, our faults recorded, and I, as an example to the rest, especially chastised. My father rarely passed by an offence, without marking it by such punishment as his sense of duty awarded; and when my tearful mother interceded for me, he would respond to her entreaties in the language of Solomon, '*if thou beat him with a rod, he shall not die;*' the bible was again introduced, and the day was closed by prayer. Sunday was a day much to be dreaded in our family; we were all awakened at early dawn, private devotions attended, breakfast hastily dismissed, shutters closed, no light but from the back part of the house, no noise could bring any part of the family to the window, not a syllable was uttered upon secular affairs; every one who could read, children and domestics, had their allotted chapters. Family prayer succeeded: after which, Baxter's Saint's Everlasting Rest was assigned to me; my mother all the time in terror lest the children should be an interruption. At last the bell summoned us to church, whither in solemn order we proceeded; I close to my father, who admonished me to look straight forward, and not let my eyes wander after vanity. At church, I was fixed at his elbow, compelled to kneel when he kneeled, to stand when he stood, to find the Psalm, Epistle, Gospel, and collects for the day; and any instance of inattention was vigilantly marked, and unrelentingly punished. When I returned from church, I was ordered to my closet; and when I came forth, the chapter from which the preacher had taken his text, was read, and I was then questioned respecting the sermon, a part of which I could generally repeat. Dinner, as breakfast, was taken in silent haste, after which we were not suffered to walk, even in the garden, but every one must either read, or hear reading, until the bell gave the signal for afternoon service, from which we returned to private devotion, to reading, to catechising, to examination, and long family prayer, which closed the most laborious day of the week. It was the custom for many of our visiting friends to unite with us in these evening exercises, to

the no small gratification of my father: it is true, especially after he became an invalid, he was often extremely fatigued, but, upon these occasions, the more he suffered the more he rejoiced, since his reward would be the greater, and indeed his sufferings, of every description, were to him a never-failing source of consolation. In fact, this devotional life became to him second nature, but it was not so to his family. For myself, I was alternately serious, and wild, but never yet very moderate in any thing. My father rejoiced in my devotional frames, and was encouraged to proceed, as occasion was given, in the good work of whipping, admonishing, and praying. I continued to repeat my pious resolutions, and, still more to bind my soul, I once vowed a vow unto the Lord,—kissing the book for the purpose of adding to its solemnity,—that I would no more visit the pleasure grounds, nor again associate with those boys, who had been my companions. Almost immediately after this transaction I attended a thundering preacher, who taking for his text that command of our Saviour, which directs his disciples to '*swear not at all*,' gave me to believe I had committed a most heinous transgression, in the oath that I had taken; nay, he went so far as to assure his hearers, that to say, '*upon my word*,' was an oath, a very horrid oath, since it was tantamount to swearing by Jesus Christ, inasmuch as he was the word, who was made flesh for us, and dwelt among us. This sermon rendered me for a long season truly wretched, while I had no individual to whom I could confide my distresses. To my father I dared not even name my secret afflictions; and my mother, as far as the tenderness of her nature would permit, was in strict unison with her venerated husband. The depression of my spirits upon this occasion was great, and enduring; but for revolving months I continued what they called a good boy, I was attentive to my book, carefully following the directions that were given me, and on my return from school, instead of squandering the hours of intermission with idle associates, I immediately retired to the garden, which constituted one of the first pleasures of my life: in fact, the cultivation of fruits, and flowers, has, in every period of my existence, continued to me a prime source of enjoyment. My paternal grandmother was the Lady Bountiful of the parish; having made it her study, she became an adept in the distillation of simples; she had a large garden adjoining to my father's, and she cultivated an amazing variety of plants. As I was her favorite assistant, she gradually obtained my father's permission, that I should appropriate to her a large part of my time; and the hours which I consequently devoted to this venerable lady, in her garden, and in her habitation, were to me halcyon hours. It was my study to enrich her grounds with every choice herb, or flower, which met my gaze, and I was ever on the alert to collect plants of the most rare description. This was confessedly an innocent amusement; it would bear reflection, and was therefore delightful. Alas! alas! it was too replete with

y to be continued. I was soon compelled to relinquish my
ant occupation. My father found it necessary to remove
the neighborhood of his mother, and her garden no more
ned for me.

e were speedily established in the vicinity of a nobleman's
in which was institated an academy of high reputation. It
nder the direction of an Episcopalian clergyman, who, being
acquainted with, and much attached to my father, had fre-
t opportunities of hearing me recite many chapters from the
, which I had committed to memory, and becoming fond of
ıe earnestly importuned my father to surrender me up to his
'He shall live in my family,' said he; 'he shall be unto me
on; I will instruct him, and when opportunity offers, he shall
ne a member of the University; he has a prodigious memory,
nderstanding needs only to be opened, when he will make the
rapid progress.' But my father, trembling for my spiritual in-
, if removed from his guardian care, returned to this liberal
ısal the most unqualified negative, and my writing-master im-
ately sought, and obtained the situation for his son, who was
: my age. In this academy many noblemen's sons were qual-
for Trinity College, Dublin; and in a few years one of those
bled students, selected my fortunate schoolmate as a compan-
he passed through Trinity College, and received its honors,
which period I never again beheld him, until I saw him in a
t in the city of London.

ough my social propensities, at every period of my life great-
edominated, yet the close attention paid me by my father,
ly abridged every enjoyment of this description. Yet I did
one dear connexion, with whom I held sweet converse.
f the society of this dear youth I was soon deprived. Recall-
his family, he was to leave town upon a Sunday morning,
nstead of going to church, I took my way to his lodgings, for
urpose of bidding him a last farewell. The ill health of my
r prevented him from attending church on that day, but tidings
delinquency were conveyed to him by a gentleman of his
intance, and my punishment, as I then believed, was more
proportioned to my fault. Still, however, I had sufficient
hood to run great hazards. A review of several regiments of
rs was announced; I could not obtain leave to be present,
or the purpose of witnessing a sight so novel, I was determin-
take the day to myself: I suffered much through the day
hunger, and I anticipated my reception at home. In the
ng, I stopped at a little hut, where the homely supper smok-
on the frugal board; the cottagers had the goodness to press
partake with them; my heart blessed them; I should, like
, have given my birthright, had it been mine to bestow, for
ntertainment; but, blessings on the hospitable inhabitants of
sland, they make no demands either upon friend, or stranger;

every individual is welcome to whatever sustenance either their houses or their huts afford. I sat down, and I ate the sweetest meal I ever ate in my life, the pleasure of which I have never yet forgotten, although the paternal chastisement, which followed, was uncommonly severe.

The time now approached when it was judged necessary I should engage in some business, by which I might secure the necessaries of life. The conscience of my father had deprived me of an estate, and of a collegiate education, and it was incumbent upon him to make some provision for me. But what was to be done? If he sent me abroad, I should most unquestionably contract bad habits. Well then, he would bring me up himself; but this was very difficult. He had for some time thrown up business, and new expenses must be incurred. Finally, however, I commenced my new career, and under the eye of my pains-taking father. I did not however like it; yet I went on well, and, dividing my attention between my occupation and my garden, I had little leisure. It was at this period I began once more to experience the powerful operation of religion, and *secret* devotion became my *choice*. Perhaps no one of my age ever more potently felt the joys and sorrows of religion. The Methodists had followed us to our new situation, and they made much noise; they courted and obtained the attention of my father, and he now joined their society. They urged him to become a preacher, but his great humility, and his disbelief of Arminianism were insuperable bars. He was nevertheless a powerful assistant to the Methodists. Mr. John Wesley was a great admirer of my father, and he distinguished him beyond any individual in the society; perseveringly urging him to become the leader of a class, and to meet the society in the absence of their preachers: to all which my father consented. I think I have before observed, that I was devoted to the Methodists, and for the very reason that rendered my father apprehensive of them,—they were *very social*. The Methodists in this, as in every other place, where they sojourned, by degrees established a permanent residence. They first preached in the streets, practised much self-denial, and mortification, inveighed against the standing religion of the country, as impious and hypocritical, declaring the new birth only to be found among them. To this general rule, they, however, allowed my father to be an exception; and his open espousal of their cause contributed greatly to building them up. They gained many proselytes: it became the fashion for multitudes to become religious; and it is in religion as in every thing else, where once it is followed by a multitude, multitudes will follow. The very children became religious. A meeting-house was speedily obtained, a society was formed, and classes of every description regularly arranged. There was one class of boys; it consisted of forty, and Mr. John Wesley appointed *me* their leader. Twice in the course of every week this class met in a private

apartment. The business of the leader was to see that the members were all present; for this purpose he was furnished with a list of their names, and when they were all assembled, the leader began by singing a hymn. I was once pronounced a good singer, and although I never had patience to learn music by note, I readily caught every tune I heard, and my notes were seldom false. I repeat, that I was delighted with the music introduced by the Methodists. I collected their most enchanting tunes, and singing them frequently in my class, I obtained much applause. Prayer succeeded the hymn; I was accustomed to *extemporary* prayer; I had usually prayed in sincerity, and my devotion upon these occasions was glowing and unfeigned. Examination followed the prayer; I examined every individual separately, respecting the work of God upon his heart, and both the questions and responses evinced great simplicity and pious sincerity. A word of general advice next ensued, a second hymn was sung, and the whole concluded with prayer. This was a most delightful season, both for my parents, and myself. I became the object of general attention: my society was sought by the grey-headed man, and the child. My experience was various, and great; in fact, I had experienced more of what is denominated the work of God upon the heart, than many, I had almost said than any, of my seniors, my parents excepted. Devout persons pronounced that I was, by divine favor, destined to become a *burning, and a shining light*; and from these flattering appearances my father drew much consolation. I was frequently addressed, in his presence, as the child of much watching, and earnest prayer; this, to my proudly-pious parent was not a little flattering; it was then that I derived incalculable satisfaction, from these very legible marks of election: And though the Methodists insisted, that the doctrine of election, before repentance and faith, was a damnable doctrine; yet they admitted, that, after the manifestation of extraordinary evidences, the individual, so favored, was unquestionably elected. Thus, by the concurrent testimonies of Calvinists and Arminians, I was taught to consider myself as distinguished, and chosen of God; as certainly born again. Yet, as it was next to impossible to ascertain the moment of my new birth, I became seriously unhappy; but from this unhappiness I was rescued, by reading accounts of holy and good men in similar circumstances; I now therefore lived a heaven upon earth, beloved, caressed, and admired. No longer shut up under my father's watchful care, I was allowed to go out every morning at five o'clock to the house of public worship; there I hymned the praises of God, and united in fervent prayer with the children of the faithful: meeting several of my young admiring friends, we exchanged experiences, we mingled our joys and our sorrows, and, by this friendly intercourse, the first was increased, and the second diminished. In all our little meetings we were continually complaining to, and soothing each other, and these employments were truly delightful. The *mind* cannot be intently occupied on contrary mat-

ters at the same time, and my mind being filled with devotion, my waking and my sleeping moments were invariably engaged in religious pursuits; it was in truth my meat, and my drink, to do what I believed the will of my heavenly Father. At this period, I should have been wrecked upon the sand-built foundation of *self-righteousness*, as many of my young friends were, had it not been for the unbroken vigilance of an experienced and tender father. He saw the danger of too great elation, and he labored to keep me humble in my own estimation. 'You now, my dear,' said he, 'think you know every thing; but when you really attain superior information, you will be convinced you know nothing.' This assertion appeared to me extremely paradoxical; but I have since learned to appreciate its rationality and its truth. I know not how long I proceeded in this delightful path; nothing, from within or without, interrupted my course, and I well remember, that I fancied myself on the verge of perfection. I saw, or imagined I saw, undeviating rectitude within my grasp. I was conscious of no wishes, but those which I considered the legitimate offspring of the religion I professed. I wondered what had become of my evil propensities; they were however gone, and, I believed, they would no more return: my days, my weeks rolled on, uniformly devoted to pursuits, which created for me unutterable self-complacency. On Sunday morning I arose with the sun, and like our first parent in a state of innocence,

> 'Straight towards heaven my wandering eyes I turned,
> And gazed a[illegible] the ample sky.'

Thus, after a night of charmingly refreshing and undisturbed repose, with spirits innocently gay, I arose, washed my face and hands, repeating a short supplication, which my father never, on those occasions, omitted: 'O, Almighty God, who hath ordained this watery element for the use and support of nature, by which I am at this time refreshed, and cleansed, O! purify my soul, by the operation of thy blessed spirit, as a well of water springing up unto everlasting life.' I then retired to my closet, offering the orisons of my gladdened heart, and habited for church. I sat down to my book, until my father made his appearance, when the family being summoned, and the morning prayer ended, we breakfasted; but it was a light repast, and soon dispatched. At eight o'clock, I attended the Methodist meeting: at half past nine, returned home, and devoted the time to reading, until after ten, when the bell summoned me to church, where the Methodists at that time attended; at church I was remarked for my devotion. From the church I returned to my closet, after which I read the Bible, responding to the interrogations of my father, relative to the sermon, by repeating it nearly verbatim. Dinner over, I again retired to my closet; from which, by my father's desire I made my appearance, to read for him some devotional book, until the bell again commanded my attendance upon public worship: but, to my great consolation, I had not, when I return-

ed home, as on Sunday sketched in a former page, to spend the residue of the day in saddening glooms; at five o'clock, the Methodist meeting again opened, to which the multitude flocked; there I saw, and there, with affectionate admiration, I was seen; there when the terrors of law were exhibited, I was delighted by the assurance of eternal security therefrom; and there, when the children of the Redeemer were addressed in the soothing and plausive strains of consolation, my heart throbbed with pleasure, and tears of transport copiously evinced the rapture of my soul. Society meeting succeeded the close of public service; three classes of the people were denominated Methodists: The congregation, who, as outer-court worshippers, were only *hearers*, and *seekers;* members of the society, who were classed; and members of the band society, who were *genuine believers*. The two latter met every Sunday evening after meeting, and no individual, who was not furnished with a ticket, could gain admittance. This ticket was a badge of distinction; it gave the possessor entrance; all others were shut out, and the door was locked. No words can describe, my sensations, when I obtained a seat *inside* the closed door; when I listened, while the preacher in a low voice addressed the children of God. The house was not unfrequently filled with the dissonant sounds of terror, and joy issued from the discordant voices of those, who were in the valley, or on the mount. From this society, I returned home, to unite in family devotion, repeat the fundamental points in my religion, retire to my private devotions, and then to bed. Monday morning, I arose at five o'clock, and after the same preparation as on Sunday, attended meeting, returned to breakfast, occupied myself with the business of the day, until dinner; and after dinner, an interval passed in private devotion, to secular affairs again, until evening; then once more to the Methodist meeting, returned, attended family and private devotions, and to my chamber: often not to rest, but to my book, till midnight. Thus was my time spent, two evenings in the week excepted, which were devoted to my class, and one night in the week, when the society assembled, as on Sunday evening: but, alas! the fervor of spirit, excited on those occasions, cannot, in the nature of things, be very durable. There were individuals in my class who proved untoward, they began to be weary in well-doing: this was a source of sorrow, the first I had experienced for a long time; added to this, repeated complaints reached my ear, and not unfrequently slanderous reports—reports one against another! This tortured me; I consulted the preachers, disputes ran high, the interposition of parents became indispensable, and the class was broken!! This was a severe trial: I had derived high satisfaction from the connexion, and from the fame which it had bestowed upon me; I however lost no reputation; it was generally believed I had performed my duty, and that no boy, beside myself, would have kept such a set of beings together, and in such order so long.

This was a season replete with events, which possessed for me no common *interest*. Constantly in society, I formed many attach-

ments, and I began to fear that the love of social enjoyments would like Aaron's rod, swallow up my best affections. From conviction of error, I sought retirement: I loved reading more than any thing else; but I sighed for variety, and as the full soul loatheth the honey comb, I began to sicken at the constant repetition of devotional books. My father read history, and some few novels, but he took special care to secure those books from his children. We were allowed to read no books but the bible, and volumes *based* upon this precious depository of whatsoever things are good and excellent. I sometimes, however, glanced my eye over my father's shoulder and finding Tom Jones, or the History of a Foundling, in his hand the efforts at concealment, which he evidently made, augmented my anxiety to read. I remember once to have found Clarissa Harlow upon his table. Hervey's Meditations, and Young's Night Thoughts, were not interdicted books, and their plaintive sadness obtained an easy admission into the inmost recesses of my soul To Milton too I gave some hours, but I could not read blank verse nor did my father wish to encourage my attempts in this way. He saw I had too strong passion for novelty, and he deemed it prudent to check me in the commencement of my career.

Although my devotional ecstacies were diminished, yet I was steadily attentive to my religious exercises, and I believed myself daily increasing in good. It is true my life was as variable as the weather; sometimes on the mount, and sometimes in the valley sometimes alive to the fervor of devotion, and sometimes, alas very lifeless: now [redacted]ing in hope, and anon depressed by fear.

The preachers, visiting the adjacent villages, often requested my father to permit my attendance; his consent delighted me; I reaped, from those little excursions, abundant satisfaction, and the preachers being my elders, and much acquainted with the world, I collected from their conversation much to instruct and amuse. They were, however, young men; they collected young company, and they were excellent singers; this was a most pleasing circumstance My affections naturally glowing, I soon formed strong attachment and, the CRAFT of Mr. Wesley changing his candidates with every new quarter, the farewell sermons generally dissolved the whole congregation in tears, and my bosom was often lacerated with many and deep wounds.

An order from the Bishop now arrived, calling upon the people to prepare for confirmation, and young persons were directed to wait upon their parish minister for the requisite instruction. Although the Methodists considered themselves Episcopalians, yet they were detested by the clergy of that church; their zeal seemed a standing satire upon them; and *their* indignation was proportioned to the progress made by the new sect. We, however, presented ourselves as candidates for confirmation; though young, I was pretty generally known, and it soon became evident, that I had incurred the displeasure of my minister. No question was proposed *to me, but his oblique* reflections were abundant: I determined

however, to address him; and one day when he was cautioning those who were honored by his attention, against those expectations about which the wild enthusiasts of the day were fanatically raving, such as the extraordinary operations of the spirits, &c. &c., exhorting them to consider themselves in their baptism made members of Christ, and inheritors of the kingdom of heaven, I ventured to ask: Did I, sir, in my baptism, receive all the advantages? In a most ungracious manner, he replied: 'Undoubtedly.' Then, sir, allow me to ask, What can I want more? Of what use is confirmation? 'What do you mean by asking these impertinent questions?' I ask for information: I came hither to be instructed. 'No, you came here to instruct me; you want to see your patron, John Wesley, in the pulpit. You have no business here.' I conceive, sir, I have business here; I am one of your parish. I was warned to attend, for the purpose of receiving instruction; and to whom should I apply but to my minister? He deigned not to answer me, but when we again assembled, I observed: I remember, sir, when we were last here, you told us, there was no such thing as a *feeling* operation of the spirit of God; I request therefore to know, how we are to understand that article of our church, which pronounces the doctrine of election full of especial comfort to all godly persons, and such as *feel* in themselves the workings of the spirit of the Lord? 'You have nothing to do with the articles; you do not understand them.' I should suppose, sir, that every member of a church had something to do with the articles of his church; and if I do not understand them, suffer me to come to you for information. 'You are an impertinent fellow, and if you thus proceed, I shall order the clerk to put you out of the church.' You may order me out yourself, sir; only tell me to go, and I will instantly depart. Not another syllable was uttered to me, upon this occasion. But upon the following Sunday, when the young people of the congregation were again to be catechised, I appeared with the rest, and our teacher uttered a severe and pointed sarcasm. I was sufficiently abashed to cover my face with my hat—when, in a very angry tone he commanded me to depart from the church, he would suffer no laughter there. I assured this christian preacher, that I did not laugh, that I felt no disposition to laugh; he insisted, that I did, and with great confusion I withdrew from the altar; but waiting for him in the porch of the church, I humbly implored his pardon, while I informed him, that he had done me much wrong; that I had too sacred a veneration for the place I was in, to deport myself unbecomingly while under its roof; that I had not the smallest inclination to mirth; that the consideration of his denying the operation of the spirit upon the heart had too much disturbed and grieved me. 'Well I do still say, there is no especial operation of the spirit: I have never experienced any thing of this description.' How then, suffer me to ask, could you say, when you were ordained, that you felt yourself moved by the Holy Ghost to take upon you *the office of* a teacher? 'You know nothing of the mat-

ter; you are very impertinent.' Many were standing by, who seemed pleased with the advantage I had so apparently gained, and while thus remunerated for the insult I had received, I returned home in triumph.

Some time after, as I was passing the street, one of my acquaintance asked me, if I knew the bishop was at that moment engaged in confirming the young people of our parish? I instantly repaired to the church, and, to my great surprise, found the information correct; my good priest had not intended I should be apprized of the business. I advanced however to the altar, and presented myself to the bishop. My priest appeared exceedingly irritated, and made a communication to the bishop, in a tone too low to be understood by me; but his lordship replied aloud, 'It is of no consequence what they are, provided they understand what they are about.' From this reply I concluded the priest had accused me of Methodism. It happened, that I was the first of the circle presented round the altar, and he began as follows:

Bishop. What is your business here?

Murray. My lord, when I was baptized, my sponsors promised, in my name, to renounce the devil and all his works, the pomps and vanities of this wicked world, with all the sinful lusts of the flesh. They engaged also, that so soon as I should have learned the creed, the Lord's prayer, and the ten commandments, they would introduce me to this ordinance; as, however, they have neglected so to do, I beg leave to present myself.

Bishop. What idea have you of this ordinance?

Murray. I conceive, my lord, that the engagements entered into at my baptism, cannot be fulfilled without the aid, and operation of the spirit of the Lord; and I am taught to consider this ordinance as a means of grace, through which I may obtain the aid of the Holy Spirit, so requisite to my well doing.

Bishop. (With a softened voice) Have you ever been at the communion?

Murray. Yes, my lord, and although I ventured at first with fear and trembling, yet deriving therefrom *real consolation*, I have never since absented myself. 'You are right, said the Bishop, and immediately laying his hands upon my head, he prayed for me, with the greatest apparent fervor. Turning to a lad, who stood next me, he asked him the same question he had previously addressed to me: he was unprovided with an answer. 'This is astonishing,' said the bishop; 'I should have thought you would at least have learned to answer from the youth who spoke before you;' and he gave my priest a glance, which called the blush of confusion into his face. I was extremely gratified, so were my friends in general, and my pious father in particular. Mr. John Wesley now made us a visit, he paid me the most distinguishing attention, and the regards of such a man were, to a young heart, *truly flattering*; he cherished the idea, that I should shortly become *a useful laborer* in the field, which he so sedulously cultivated.

One thing, however, gave him anxiety,—the probability that I had imbibed my father's damnable principles, for such he denominated the Calvinistic tenets; yet he hoped better things of me, and things which accompanied salvation. When in my father's house, he manifested toward him the greatest kindness and friendship; but on leaving the country, he charged his followers to keep a strict watch over him, lest, through the influence of his great piety, he should infuse his abominable sentiments into the minds of some of the brethren. Mr. Wesley's disciples considered him the apostle of the age: and I experienced a reverential awe in his presence; yet there were points in his conduct, which excited my wonder, and which, in any other character, I should not have hesitated to pronounce wrong; but I should have believed it criminal even to suspect that he could err. My religion was becoming more and more formal, it seemed a *body* without a *soul*. Sometimes, indeed, when listening to a lively, warm-hearted preacher, I was made most keenly to feel the poverty of my condition; that, while I was believed rich, and increasing in goods, having need of nothing, I was in truth miserably poor, blind, and naked. This consideration often rendered me sad, in proportion as I appeared to suffer: I became the object of respectful attention. Glooms, and melancholy, were considered as infallible signs of a gracious disposition, not only by my father, but by all my religious connexions. One of our preachers used to say, he had rather be in the company of a thousand demons, than ten laughing persons! Unfortunately for the maintenance of my standing in the society, my sadness was not uniform, and, preserving no medium, I always became gay in full proportion to my previous depression; and, in truth, cheerfulness was becoming the prevailing temper of my mind, and I know not how long it might have continued so, if I had not observed, to my great consternation, that I was daily losing ground in the estimation of my associates. This conviction banished my dangerous vivacity, and restored my respectability. I now sedulously avoided society, and frequently envied those who were released from this dangerous world. I have often, after a night of suffering, risen with the dawn, and entering the church-yard, have passed hours there, contemplating the happy state of those who were lodged in their narrow house, and ardently longing to be as they were. Even my father began to fear that I was rapidly declining, and by his consequent tenderness I was beyond expression touched.

I cannot now determine how long this frame of mind continued, but this I know, that it lasted long enough to gain me more reputation, both at home and abroad, than I had lost; there was such a variety in my feelings, the changes in my spirit from sad to gay, from gay to sad, were so frequent, that I had of course far more experience than any other person of my age. The young, when under awakenings, always resorted to me for comfort and information, while the old hung with delight on my narrations: the prayers *of my father obtained* due credit; the child of so many prayers

could only be as I was. I was at this time about sixteen years of age, but commencing life so early, I felt like twenty, and I anticipated all the enjoyments which awaited me.

About this period, (1757) our society was gratified by a most unexpected acquisition. A gentleman of great fortune, who had been a virulent opposer of the Methodists, became a zealous convert to their tenets, and with his lady, joined our congregation: no event had ever given such exultation, such complete satisfaction. They had belonged to the Presbyterian meeting, and their numerous kindred, worshipping there, continued inveterate adversaries. Between my father and the new convert the warmest friendship took place; and his good lady, who was indeed one of the first of women, became as warmly attached to our family as her husband. They had been converted at the same time; and as new converts are always the most zealous, this good couple, although advanced in years, used to rise at four in the morning, in the depth of winter, and go round among the neighbors, in order to arouse them in time to attend morning service, which was regularly at five o'clock, winter and summer; our house being in the way, they never omitted calling upon us: my father was not always well enough to accompany them, but I never failed, and the delight they took in me was great. Their family consisted of two sons, one older than myself, and one of my own age, and two daughters younger than their brothers: for a long season this family and ours spent at least a part of every day together; they met constantly at church, and had beside many private interviews. Mr. Little, the name of our new friend, belonged to a class of which my father was the leader, and Mrs. Little to my mother's band. The classes generally consisted of twelve, beside the leader. The band was formed from the classes, and consisted of six, beside the leader. These bands were composed of true believers, and of one sex and condition: the single women, the married women, and the widows; the single men, the married men, and the widowers. My mother was a leader of a band of married women. The youth I have mentioned, of my own age, sought and obtained my confidence; I conceived for him the warmest affection, and I had every reason to suppose the attachment mutual: we passed many delightful hours together, and the discovery of our friendship gave real satisfaction to our parents. The eldest son adhered to the church the family had left; and the only daughter who was of age to decide, embraced the principles of her parents. From our connexion with these worthy people, I derived great pleasure; I was much beloved by the principals of the family, and I had great delight in the society of their children. I have frequently retired with my young friend to read, and pray: we had in fact no solitary pleasures. It was in the closet of this friend, that I first became acquainted with Addison, Pope, Parnell, Thomson, and Shakspeare; we read those writings together; *never shall I forget* the avidity with which I seized, and the delight *with which I perused* those authors; I was beyond expression fas-

cinated by their numbers; but I thought best carefully to conceal this new source of enjoyment from my father. The library, to which I thus obtained free access, was very extensive: besides the books already named, it contained much to attract a young mind; novels, essays, and histories, by a frequent perusal of which, I was both informed and improved. Thus, in the full enjoyment of sweet serenity, glided on many happy months; my time was divided between the habitation of my father and his friends. I enjoyed the warm regards of every individual of this amiable family, the eldest son excepted, nor was he a malignant foe; he contented himself with making a jest of our devotion, which only served to attach us more closely to each other: but as the affection of the youngest son grew for me, it appeared to diminish for his brother. This fact rendered his parents unhappy, and I myself was seriously afflicted, lest I should be regarded either directly or indirectly, as the source of their inquietude. They, however, did not hesitate to impute to their eldest son's aversion from religion every thing unpleasant between their children, and I had credit for my full share of that rectitude and correct conduct, to which their youngest son was, by nature, so uniformly inclined. It must, however, be confessed, that the first-born was not without causes of irritation: I was evidently the brother of his brother's affection; I was the object of his parents' regard; his eldest sister discovered, on all occasions, a very strong partiality for me, and even the youngest, a child of about six years old, made me the confidant of all her little secrets, often hung about my neck with infantile fondness, while her sweet endearments were precious to my heart. It was not, then, I repeat, very wonderful, if the young gentleman, who felt himself *aggrieved, should become very unhappy*, and very much my enemy. While I was thus considered as a child of this family, a young lady, a distant relation of Mrs. Little, was introduced as a visitor; she also was a Methodist, and of great piety. My young friend and myself, were in the parlor when she entered, but soon withdrew, when we both agreed, she was the most ordinary young woman we had ever beheld. She was, I presume, more than twenty-five years of age, under the common stature, of a very sallow complexion, large features, and a disagreeable cast in her eye; yet this same young lady had not been more than three weeks under the same roof with us, before we both became violently in love with her. Many days however elapsed, before either became acquainted with the passion of the other; but I could never conceal anything long, especially from this my second self; and on a summer evening, as we pursued our usual walk through a flowery mead, on the margin of a beautiful river, both sadly pensive and sighing, as if our hearts were breaking, my friend mournfully inquired: 'What, my dear Murray, afflicts you? why are you so sad?' I am ashamed of myself, I cannot tell you the cause of my distress. 'Not tell me! would you, can you conceal anything from me?' I felt the full force of a question, *asked in a tone of* endearing sympathy. No, my friend,

you shall be made acquainted with my whole heart; I will have no reserves to you; but *you, you also* are unhappy, and I am ignorant of the cause! 'Depend on it, I shall not hesitate to give you every mark of confidence, when you shall set the example.' Well, then, my brother, my friend, will you not wonder, (and indeed I am myself astonished) when I assure you, that I have conceived for Miss Dupee the strongest and most tender passion! He started, appeared confused, and for some moments we both continued silent. At length, taking my hand, he said: 'I pity you, from my soul, nor do I blame your attachment; for, however unattractive in person, who that hears Miss Dupee converse, who that has any knowledge of her mind, can avoid loving her, even as you love her; and to prove to you how fully I am qualified to sympathize with you, let me frankly own, that I also love *this* charming woman.'

This unexpected avowal greatly afflicted me: I trembled, lest so strong a passion for the same object should eventually prove fatal to our friendship. I expressed to this dear, amiable youth my apprehensions, when he caught my hand, and with glistening eyes, exclaimed; 'Never, my brother, no never shall anything separate between thee and me. By first communicating your sentiments, you have acquired a *prior* right, which I will not, dare not invade. No one else shall hear of my infant love; I will not allow myself to see her, but when seated by your side; and although I love her more than any body I ever have, or, as I believe, ever shall see, I never will be the cause of your unhappiness.' This generosity was truly affecting. I caught him to my bosom; I wept, I even sobbed as I held him to my heart; and, unable to bear his superiority, I exclamed: No, my noble-hearted friend, never will I accept such a sacrifice: we are yet to learn for which of us her heavenly Father has designed this treasure. Let us both, as occasion may occur, indulge ourselves in her society, and should the event prove that you are the highly favored mortal, I hope, and believe, I shall willingly resign her and content myself with listening to her heavenly accents. And, truth to say, she possessed a most enchanting voice; a most fascinating manner, admirably calculated to gain hearts, especially young hearts, simple, and softened by religion; and, what was above all bewitching, she sang the most divine of Mr. Wesley's hymns in a most divinely impressive manner. While, however, we were mutually acceding to this wise plan for the disposal of Miss Dupee, it never once entered into our heads, that she very possibly was not designed for either of us. Perhaps few youthful bosoms have ever endured a greater conflict between love and friendship: we experienced both in no common degree, but friendship in both our hearts become triumphant. The amiable woman continued, for some time, decidedly the object of our deliberate election; but I had, however, reason to believe my attachment the strongest, for it deprived me of both rest and appetite. For the first time, I *began to tag rhymes*: I have sat by the hour together upon an eminence, whence I could behold her habitation, poetizing, and sigh-

ing as if my heart would break; I had some reason to believe she had discovered, and was diverted with my passion; indeed she must have laughed at me, if she had not despised me. After a long struggle between my hopes, and my fears, I ventured to address a letter to Miss Dupee, filled with the warmest professions of eternal affection, and conjuring her at least to grant me leave to hope. I dared not entrust a domestic with this letter, lest it should be discovered by my father; for the dread of meeting a refusal from my mistress was not more terrible to my imagination, than that my father should obtain knowledge of my temerity. One night, therefore, returning from the society, with fear and trembling, I put my letter into her hand, humbly requesting she would honor it with a *secret* perusal. She took it, and, gypsey as she was, absolutely pressed my hand, which pressure almost suffocated me with transport. I parted from her at the door, and from that moment neither slept, nor ate, till I was *cured, radically cured.*

It was upon a Wednesday night, I delivered my letter; what did I not suffer from the torture of suspense, until Friday evening; nothing could I hear of, or from her; I was afraid to go to Mr. Little's; I feared every thing, but the thing I had most reason to fear—the contempt and indignation of my own father. It never once entered my thoughts, that she would communicate my letter to any one, and least of all, that she would expose me to my father; but instead of writing me an answer, such an answer as my fond, foolish heart sometimes ventured to expect, she enclosed my very first love-letter to the very last person in the world to whom I should have chosen to confide it! I was at this time debilitated by the want of rest and food, which, for the preceding fortnight, I had rarely taken; and upon this Friday evening, as I entered the presence of my father, an unusual dread pervaded my spirits. It is too true, I never appeared before him without apprehension; but, upon this occasion, I was unusually agitated: but how were my terrors augmented, when my father, with a countenance of the most solemn indignation, ordered me to approach. The season of castigation had gone by; indeed my father was too feeble to administer corporeal chastisement; but, like the Prince of Denmark although he did not use daggers, he could speak them—he could look them. I cannot now remember who, or rather how many, were present; my mother, and my brothers and sisters, of course. My poor mother, I am confident, felt keenly for me, although she dared not interfere. 'Come hither, sir,' said my father; 'approach, I say.' I drew near, with fear and trembling, but yet I knew not why: when, fixing his piercing, penetrating eyes upon me, with a look of such sovereign contempt, as almost struck me blind, he began very deliberately to search his pockets; after a pause, which seemed interminable, out came a letter. I was instantaneously covered with a most profuse perspiration; I trembled and became so faint, that I was obliged to catch at a chair for support. But my father *continued slowly* opening the killing letter, and looking

alternately at it, and its author, and curling his nose, as if his olfactory nerve had been annoyed by something extremely offensive, he again fixed his eyes upon me, and tauntingly said: 'So, you poor foolish child, you write love-letters, do you? you want a wife, do you?' and, feigning an attempt to read it, but pretending inability he extended it to me, saying: 'Take it, thou love-sick swain, and let us hear how thou addressest thy Dulcinea.' I burst into tears but I confess they were tears of wrathful indignation, and at that moment I detested the lady, my father, and myself. 'Go,' continued my father 'Go, thou idle boy, depart instantly out of my sight:' and out of his sight I accordingly went, almost wishing I might never again appear before him. This night I parted with my passion for Miss Dupee; I sighed for an opportunity of opening my heart to my ever faithful friend; I expected consolation from him, and I was not disappointed. Suspecting the business was the subject of conversation in the house of Mr. Little, I determined to go thither no more: with my friend, however, I took my usual walk; he perceived the sadness of my soul, but it was a consolation to me to learn, that he was ignorant of the cause: I poured my grief into his bosom, and his indignation was unbounded; hatred for Miss Dupee grew in his soul; yet, when I knew she had the goodness never to communicate my folly to any one, but my father, and this in a private letter, I could not but esteem her. So here rested the affair, and I wrote no more love-letters, until I addressed the lady whom I married. Though I was not by this torturing business exempted from la belle passion, yet I was prevented by my fears from its manifestation. In fact it was not until I was in a situation to make an election, as I supposed for life, that I was again condemned to struggle with a sentiment so imposing, as that which had occasioned me so much vexation. Many fair faces attracted, and for a time fixed my attention, and I sometimes looked forward to the brightest, purest scenes of domestic felicity, which were however as visionary as could have been conceived in the pericranium of the most confirmed lunatic.

The religious melancholy, so pleasing to my father, again took possession of my mind; once more at early dawn I haunted the churchyard, frequently repeating to myself,

> 'The man how blest, who, sick of gaudy scenes,
> Is led by choice, to take his favorite walk
> Beneath death's gloomy, silent cypress shades,
> To read his monuments, to weigh his dust,
> Visit his vaults, and dwell among the tombs.'

The intervening hours of public worship, on Sunday, were passed by me at church, in appropriate meditation and prayer: the solemnity of the place aided my aspirations, and rendered me abundantly more gloomy; but the versatility of my disposition still gave me to emerge, and I was then proportionably vivacious. In this zig-

zag manner I proceeded, gaining something every day, while I enjoyed a fine state of health, and the happiness of being much beloved by a large circle of respectable connexions. I still continued to cultivate my garden; it was the best in the place, and being seen and admired by many, my pious brethren were apprehensive it would become my idol; but we all have our idols. Mr. Wesley was the idol of the many. One evening at a love-feast, when the whole society were assembled, a pious sister, while narrating her experiences, looking earnestly at Mr. Wesley, vehemently exclaimed: 'O! sir, I consider myself as much indebted to God for you, as for Jesus Christ?' The whole company were greatly surprised, and, as I believe, expected Mr. Wesley would have reproved her for this speech; but it passed, without any *then* expressed observation. The ensuing day it became the subject of animadversion, when I undertook to defend her, by remarking, that as she never could have had any advantage from Jesus Christ, if she had never heard of, and believed in him; she certainly was as much indebted to Almighty God for sending Mr. Wesley, through whom she obtained this redeeming knowledge, as for the Saviour, in whom she believed!!

My close connexion with my young friend, although very pleasant to my social propensities, subjected me, nevertheless, to some pain. He was indulged with more pocket money, than I could command; and although he considered his stipend never so well employed as when it contributed to my convenience, yet, disliking dependence, I had recourse to methods of obtaining money, which did not always please me; I sometimes borrowed, and sometimes solicited gifts from my mother, which I did not find it easy to repay. It would have been well if neither my companion, nor myself, had been in the habit of spending money; we derived therefrom no advantage; it introduced us into company, where we were apt to forget ourselves; it is true we were never inebriated, but we were often gay, and, for religious characters, too much off our guard. This dear youth was not, like me, habituated to religion, he was not early disciplined by its most rigid laws; I could with abundantly more facility turn aside with him, than he could pursue with me the narrow path, in which I had generally walked. We became gradually too fond of pleasures, which would not bear examination; yet they were such as the world denominated *innocent*, although they strongly impelled us to gratifications disallowed by religion. We were now fast advancing in life, and, with all the enthusiasm of youth, we were planning schemes for futurity, when lo! my precious, my early friend, was seized by a malignant fever, which soon deprived him of his reason. I was on the verge of distraction. I entreated permission to tarry constantly by his bedside; the progress of the disease was astonishingly rapid, and in a few days this dear, this amiable youth, whom I loved as my own soul, expired in a strong delirium! Every one regretted the departure of this young man; *every one sympathised* with his parents, and many extended

pity to me. I was indeed beyond expression wretched; it was th first calamity of the kind, which I had ever been called to suffe and my agonies were in full proportion to the strong affectio which I had conceived for the deceased. Society no longer po sessed a charm for me, and yet the parents of the dear departe never willingly permitted me to quit their presence; indeed, the lo they had borne their son, seemed to be entirely transferred to m but their sufferings were incalculably augmented, when, in a fe succeeding weeks, their eldest and only surviving son, fell a victi to the *same fatal malady* which had deprived them of his brothe Never before did I witness such sad and heart-affecting sorrow a gloomy religion is always increased by scenes of melancholy hence the horrors of my mind were beyond description. Ever thing I had done, every word I had uttered, not strictly conform ble to the rule of right, returned upon my mind with redoubl terror, and in the midst of these agonizing fears, I was violent seized by the same fever, which had destroyed my friend. I wa upon the first appearance of this mortal disease, exceedingly alarm ed, but in a few hours it prostrated my reason; my mother appea ed to me as a stranger, and although I recognized my father, I w not afraid of him. I understood everything which was said b those about me, and I suffered much in consequence of their e pressed apprehensions and predictions: and I have often thoug that attendants in the chamber of sickness do not sufficiently co sider the situation of the suffering patient, or the possibility, that th freedom of their remarks may augment his depression. I contin ed to linger, in the midst of extreme torture, through many week and so high and unremitted was my delirium, that my parents, fro a persuasion, that, should I be restored to health, my reason w forever lost, were reconciled to my departure. One particula consider as astonishing; every thing, which passed in my mi through the whole of this protracted delirium, I can, to this da recollect as well as any event which has taken place in any part my life. Contrary to the expectations of surrounding friends, I w gradually restored to perfect health, when I became still more e deared to the parents of my deceased companions; they wou have laid me in their bosoms, gladly cherishing me as the son their affection. The old gentleman visited my father every da and his lady was equally intimate with my mother. I wept wi them, I prayed with them, and every day our mutual attachm acquired new energy. They expressed their wishes to my fath that I should become a permanent resident in their family. M father, apparently terrified, was unqualified in his rejection! would injure me by too high-raised expectations; it would give i indulgences, fatal to my future peace and happiness. For mys I had recently entertained an exalted opinion of my father; and i his repeated, and, as I once believed, severe chastisements, gratitu *glowed in my* bosom; consequently I was not inclined to act co *trary to his wishes* in any respect, and he had sufficient address

offending his friends. In fact, so exalted was their opinion
wisdom and piety, that they would have considered it crim-
censure him.
is now the very shadow of my father: I visited, it is true;
was always under his guardian care. He began to derive
re from conversing with me, and our satisfaction was mutual:
owever, I experienced, in his presence, more of reverential
han filial tenderness; yet I gained more from his society in
t six months of his existence, than I had for many preced-
ars. His gradual decline, at length rapidly advanced; sud-
he became too much enfeebled to go abroad; his friends, who
umerous, visited him frequently. Mr. Little, and lady, were
constantly with him: they congratulated him, that God had
his prayers, and given him a son to supply his place, when
ould be called home; this, indeed, he considered as a great
ation. Often with tears of pleasure has he wept over me,
ly consecrating me by fervent prayer and devout supplica-
His devotional exercises, in his family, were continued until
st week of his existence; even when his voice was so low,
e could scarce articulate a word, we were drawn around him,
in whispers, as it were, he would, in the most moving man-
ldress the throne of grace in our behalf; and for me, as his
orn son, his orisons were still more frequently offered up, and
s with tears. For many years my father had lost his appre-
ns of death; but he always suffered more or less in the dread
ng. The taking down the house of his earthly tabernacle,—
onies of dissolving nature,—these anticipations frequently ap-
his soul. We had got into Passion Week; my father was
from his bed every day, until Good Friday, when it was
ssed upon his mind, that he should be with his Redeemer
Easter Sunday. He indirectly communicated this assurance
mother; commanding me to be immediately summoned to
esence, when he thus addressed me: 'My son, the object of
ul's affection, for whom, during many years, I have wept
rayed, you see your weeping, praying father, now totally un-
o utter a prayer, nor shall I ever pray in this dear family again.
ie, my dear, before I leave you, have the felicity of seeing,
earing you take upon you the character you will very speedi-
called to sustain; let me hear you pray in the family, before I
t.' There was something terrible in the thought of his depar-
though we had for many years been taught to expect it, not
by his declining health, but by his conversation, which had
red us familiar with death. I cannot remember a day, on
i he did not, on his first appearance in his family of a morn-
ay, 'Blessed be God, we are one day nearer our eternal rest:'
ne thought of assuming his place in his family, in his pre-
; this was more terrible to me than death itself. I became
ilsed; a cold perspiration was diffused over my frame; my
r saw *my agony,* and bidding me sit down, took my hand, and

addressing me in the language of sympathy, most affectionatel
most tenderly said: 'You have, my poor boy, often addressed yo
heavenly Father, and have not felt abashed: ought you to venera
your feeble, earthly father, more than the God who made you? A
the throne of grace I am upon a level with my son, and I need n
deeming mercy as much as yourself. Let me, my dear child, b
blessed with the privilege of seeing, and hearing you, in your ne
and highly responsible character, this night.' I was dumb, I coul
not speak: my mother was requested to summon the famil
'Come,' said my father, 'come near me, my children. God
about to remove from you your father, your supplicating father
but my God, your God, will never leave you, nor forsake you. H
will give you, in your brother, a friend, a guide, a father; you mu
consider him, when I am gone, as in my stead; you will unite wit
him in prayer, you will follow his direction, and God will abun
dantly bless you together. My prayers on his behalf are graciou
ly answered; they will, my beloved children, be answered on yo
behalf also; for He, who hath promised, is faithful, your father hat
proved Him faithful. Our God is indeed worthy to be trustee
His service is perfect freedom; serve the Lord, my children, an
be happy; obey your dear mother, strengthen the hands of yo
brother, and felicity will be your portion.' He would have pr
ceeded, but weakness prevented; recovering himself, he called u
on me to make good his expectations; I kneeled down by his bed
side in convulsive agony, my mother kneeling upon the opposit
side; my brothers and sisters forming a circle which surrounded i
while the domestics kneeled near us. I prayed, I wept, I audibl
sobbed: while my, only not divine, father, was in ecstacy. Whe
I had finished, 'Now, O Lord,' he exclaimed, 'let thy servant d
part in peace, for mine eyes have seen, for my ears have heard, f
my heart has felt, thy salvation. Come near me, my darling boy
Instantly I ran, and again I kneeled by his bedside; he drew m
head to his bosom, he wept over me, but his tears were tears
transport, when, laying his dying hand upon my head, he thus fe
vently supplicated: 'O thou, Almighty God, who hath thus blesse
greatly blessed thy poor servant: Thou who hast been my Go
and my guide, even unto death, bless, oh! bless this son, with whom
thou hast blessed thy feeble supplicant: Give him thy supportin
presence through life, direct him in the way he should go, and ne
er leave him, nor forsake him: Father, Son, and Holy Ghost, tho
covenant-keeping God, bless, bless, O! bless this lad—' Here h
heart swelled too big for utterance; after a few moments recove
ing himself a little, he mildly requested me to place him properl
in his bed. I was beyond measure shocked to see what a skeleto
he had become, his bones in many places through his skin. It wa
my wish to tarry with him through the night, but I could not ob
tain permission. 'Go, my dear son,' said he, 'go to rest, and the Go
of your fathers be ever with you.' This was the last time I eve
heard his voice; before the morning dawned, I was summoned t

attend not a dying, but a deceased parent, whose value, until that agonizing moment, I had never sufficiently appreciated. My mother continued by his bedside, overwhelmed by sorrow; the slumbers of my father were sweet, calm, and unbroken, until near midnight, when she perceived he was awake, and believing him to be speaking, she inclined her ear to his lips, and heard him say, while his heart, his full heart, seemed nearly bursting: 'The souls of believers are at their death made perfectly holy, and do immediately pass into glory; but their bodies, being still united to Christ, do rest in their graves till the resurrection.' After a pause, he resumed: 'At the resurrection, they shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God through eternity: Blessed, perfectly bless—.' *Blessed*, he would have said, but he breathed no more. When I approached the bed of death, I beheld the remains of the departed saint, precisely in the position in which a few hours before I had placed him. Not a single struggle had the dear, apprehensive man, during those expiring moments, which, through his whole life, he had expected would be productive of such extreme torture. He slept in Jesus, in full confidence of a glorious resurrection.

From this hour, until the interment, our house was thronged; but of all our numerous friends, who by their presence expressed their sympathy, no individuals appeared more deeply affected than my future patrons, Mr. and Mrs. Little. My father was very dear to Mr. Little; he mingled his tears with the widow, and her orphans. It was unnecessary to tell me I had sustained an irreparable loss; my heart, my pierced heart, was every moment making the avowal; I could now fully appreciate my father's worth; I felt I was bereaved, miserably bereaved; left to myself, and I knew myself well enough to justify the most spirit-wounding apprehensions. I retired to my chamber, to my closet, secretly indulging my overwhelming sorrow, and if I ever experienced the fervor of devotion, it was then, when, throwing abroad my supplicating hands, I petitioned the God of my father to be my God also, entreating that he would graciously vouchsafe to preserve me from myself, my *sinful self:* all the hard, undutiful reflections, which I had secretly tolerated against this good, this honored man, while he was enduring exquisite sufferings for the purpose of preserving me from evil, rushed upon my recollection, and an *innate monitor* seemed to say: 'You may now, ungrateful boy, go where you please; the prying eye of a father will no more inspect your conduct.' It was now, in these moments of torture, that my father, as it should seem, first became known to me. It is true, he was severely good, his conscience was indeed sorely tender; but, as far as he knew, he performed the will of God, at least in as great a measure as he was able, and when he believed himself deficient, as he almost always did, it gave him great pain. The uniform sanctity of his life commanded the respect, the esteem, the affection, and even the veneration of *all who knew him.* He possessed an uncommon share of

natural abilities, and his acquirements were very respectable. He had read much; History, Natural Philosophy, Poetry, these were all familiar to him; but the sacred Scriptures, and books of devotion, were his delight. Human productions constituted his *amusement*, but the word of his God was his *food*. He was so acute a reasoner, that it was difficult to gain any advantage over him in argument; yet he was easily provoked, but immediately sensible of error; every deviation from propriety was marked by tears. He had so much *self-command*, as never to strike a child in a passion; this he denominated a demoniac sacrifice; he would *first* correct the angry man: but however painful the act, he never omitted what he conceived it his duty to bestow. He was a very tender-hearted man, and his prayers were rarely unaccompanied by tears. He mourned with the mourner, for he was himself a man of sorrow. Being for the last nineteen years of his life a confirmed invalid, he was constantly and fervently looking toward his heavenly home—sometimes with impatience, when, correcting himself, he would say, 'Well, well, heaven is worth waiting for; one hour, passed in the courts of my God, will be a rich remuneration for all terrestrial sufferings.'

It is the custom in Ireland, when any person of distinction or respectability is called out of time, to watch around their remains, *night* as well as day, until the body be entombed. The remains of my father were affectionately attended, but they were attended in an uncommon manner; as he differed from others in life, so these last honors differed from those usually bestowed. The morning immediately succeeding his demise, our friends and neighbors assembled in our dwelling, when Mr. Little thus addressed them: 'My friends, it hath pleased God to take unto himself the soul of our beloved brother; as he lived, so he died, a pattern of excellence; we know, we *feel*, that he has not left his equal. We unite with this dear family in sensibly lamenting the departure of our experienced friend, our guide, our comforter.' Here he mingled his tears with those of our attendant friends. After a long pause, he proceeded: 'Fellow mourners, the greatest respect we can pay to the remains of our inestimable, our heavenly guide, is to pass our time together in this house of mourning, not only for him, but for ourselves, in the way which would be most pleasing to him, were he present; we will therefore appropriate our hours to reading, and to prayer. One of our brethren will address the throne of grace, after which I will read a sermon, the production of Mr. Erskine, of whose writings the dear departed was remarkably fond.' The prayer, the sermon, the concluding prayer, deeply affected every one; and the evening witnessed a renewal of these pious exercises. Thus were our nights and days devoted, until the interment. On that day the throng was prodigious. The worth, the good actions of my father, were the theme of many a tongue; his praises were echoed, and re-echoed, while tears of sorrow moistened many an eye. Every one bore in his, or her hand, to the grave-ya

a sprig of bays, which, after the body was deposited, was thrown over the coffin. But no words can describe my agonizing, my terrific sensations, when I reflected upon the charge which had devolved upon me. I remembered my father's words, on the evening preceding his exit, and I felt myself reduced to the necessity of *assuming* his place in the family; but how much was I to suffer by comparison with him, whose place I was appointed to fill: yet, had I wished to avoid entering upon my office, my mother, the friends of my father, would have borne testimony against me. They thronged around me, they entreated me immediately to take charge of the family, and to commence my arduous task by devout supplications to Almighty God. I complied with their united wishes; but no tongue can utter, no language can delineate the strong emotions of my soul; again I was convulsed, again I agonized; the whole family were inexpressibly affected. It was the most melancholy evening I had ever experienced; but my benighted spirit was suddenly refreshed, by a ray of consolation, emitted by the cheering hope, that my father's God would be my God, and that the fervent prayers he had offered up, in my behalf, would be answered in my favor. I was encouraged too by my mother, and by the friends of my father, who besought the Lord in my behalf, and who were daily reminding me of the interest, which my deceased parent unquestionably had with the prayer-hearing God.

Yet, although soothed, and greatly stimulated, my new employment continued to distress and appal my spirit. The conviction of every day assured me, that I was unequal to the arduous task I had undertaken. My mother was my ever-ready aid and counsellor; but my brothers and sisters always remembered, that I was *not their father;* and they were highly displeased, whenever I presumed to exercise over them paternal authority; yet this I believed to be my duty, and, that I might be in every thing like my father, I took up the rod of correction, seriously chastising my brother, for the purpose of restoring him to the narrow path, from which he had wandered. But, although I had learned of my father to use the rod, I never could make it answer the same purpose; in my hand, it only served to *increase the evil*, it became the signal of revolt; and, while my brother continued incorrigible, my other brothers, and my sisters, enlisted on his side. My mother, dear honored sufferer, was exceedingly distressed; she had in fact a difficult part to act; she was fearful, whichever side she might espouse, would, by creating new irritation, make bad, *worse*, and yet, upon an occasion so interesting, we would not allow her to be silent; she must positively attend to our appeals. But however arduous her task, she possessed discretion sufficient to meet it, and to produce an ultimatum completely satisfactory to all parties.

She replied to our remonstrances, by a request to be allowed until the evening, succeeding our complaints, for serious deliberation. The interesting evening came. 'Come, my children, all equally dear to *my soul: come*, the doors are now shut; this is the time of

evening service. There is the chair, which your pious, your affectionate father once filled. Can you remember the last time he addressed you from that seat. Let me, my dear children, let me repeat, as well as my memory will permit, what he said to us the last time he addressed us from that chair. 'Come,' said he, 'come near me, my children,' when, folding his arms around your elder brother, and pressing him to his bosom, while shedding over him abundance of tears, and pouring out his soul in supplication for him, he most affectingly said: 'I am, my dear child, hastening to that heaven, for which I have so long waited. For you, ever since you were born, I have wept and prayed; graciously hath my God inclined his ear to the voice of my supplication. He hath blessed me, by giving me to see you, before I die, prepared, by divine favor, to take my place; I leave you, my dear son, to act a father's part, when I shall be here no more; let your mother, your brothers, and your sisters, receive from you that attention, and care, they can no more obtain from me; but, although I shall be no more with you, your God, your father's God, will never leave nor forsake you. Nay, my own beatified spirit may obtain increasing felicity, by being sometimes permitted to behold the order and harmony of my beloved family, while collected before the throne of grace, with the love of God and love of each other glowing with divine ecstacy in every bosom.' It was then, my precious children, that your devout father clasped you separately to his bosom; you remember how he then spake to you: 'I go, my beloved children; you will no more hear my voice from this chair; I shall no more be able to pray with you, to advise, or to direct you. But, my children, I leave with you a brother, who will perform to you the part of a father; I leave him in my place; it is my command, that he tread in my steps, as far as I have proceeded in the path of justice; and, my dear children, I conjure you to attend to his directions. The eldest son was, of old, the priest in the family of his father; and if you love me, if you love your mother, if you would prove your love to God, or even to yourselves, contribute all in your power to strengthen the hands of your brother.' You remember he then embraced each of you, and wept over you; and I pray you to remember, that you then solemnly promised, to perform all which your dying father directed you to perform. Perhaps the saint may be at this moment beholding us, in this very spot, in which, a few days previous to his departure out of time, he so affectingly, so tenderly admonished us——' My mother paused, as influenced by sacred awe of the presence she had supposed. We audibly wept; we rushed into each others arms, we embraced h other, and so long as we continued together, our affection, piety, and our devotion were uninterrupted.

CHAPTER II.

Record continued, until the Author's Departure from Ireland.

Launch'd from the shore, on life's rough ocean tost,
To my swoll'n eye my star of guidance lost;
Torn, from my grasp, my path-directing helm,
While waves, succeeding waves, my prospects whelm.

By the malpractices of the second husband of my maternal grandmother, a large share of my mother's patrimony passed into other hands. I accidentally obtained intelligence of some fraudulent proceedings of the great personage, by whom it was then holden. We did not possess ability to support a prosecution for the recovery of our rights. Some time after the demise of my father, the person, who resided upon the estate, was sued for rent; to this person I communicated, in confidence, what I knew to be fact. I assured him, the great man who retained the estate had no legal claim to it; and I advised him not to pay the rent. He followed my advice, and the business came before a court of judicature. The gentleman, who sued the tenant, summoned me, as a witness, to prove that the tenant had occupied the house the specified number of years; thus I was unexpectedly present at the trial, and the inteference of Providence produced a result, far beyond our most sanguine expectations. The tenant denied the right of the landlord to demand the rent, alleging, that if he paid it to him, he might hereafter be compelled to pay it to another. 'To whom?' interrogated the court. 'To Mrs. Murray and her children, to whom the estate in question properly belongs.' I was called upon for an explanation, and I boldly pledged myself to prove the truth of the testimony delivered by the tenant; adding that I could make such a statement, as would render the affair abundantly clear to their Honors. I was immediately silenced, by the lawyers upon the opposite side, who produced a deed of the contested property, signed, sealed, and delivered. I then requested the indulgence of the honorable court, while I observed, that, as I was not sufficiently opulent to procure council, I presumed to solicit permission to plead my own cause. Full consent was unhesitatingly granted; when I proved, to the satisfaction of the court, and jury, that this deed was signed, after the death of the husband of my grandmother; and further, that had the man been living, the right of disposal was not vested in him. I consumed a full hour and a half, in unfolding a scene of wickedness, not to be defended; and I closed, by grateful acknowledgemnts to their honors, for the patience they had exercised. The jury retired, and speedily returned with a verdict in favor of the tenant. I immediately entered my claim, and a trial commenced, which terminat-

ed in my favor; and I not only obtained the house in question, but two others, in like circumstances, to the no small satisfaction of the public, and the mortification of the great man and his lawyers. We immediately took possession of the house; and our utmost gratitude to that God, who had interposed for us, was most powerfully excited. Here I had a very large, and, in no long time, a very well-improved garden; abounding with everything useful, and beautiful; herbs, fruits, and flowers, in great abundance; and my situation was fully adequate to my wishes. Harmony presided in our family; but, alas! gradually, as by common consent, we grew more careless of our domestic duties, and more attentive to public affairs; deriving a kind of amusement from what was passing abroad, which we could not obtain at home. We had many visitors, and consequently we frequently visited; yet no individuals were so dear to us, as were Mr. Little, and his amiable family. I have repeatedly observed, that both Mr. Little and his lady, had, from the death of their sons, regarded me even with parental affection: I was only not an inmate in their dwelling; and but for the charge, which the demise of my father had devolved upon me, they would not so long have delayed proposals, which, in a most serious manner, they ultimately made to my mother. Mr. Little was rather advanced in years; he commenced his career without property, but he was prudent and industrious; his lady was equally so: she brought her husband no more than one hundred pounds sterling, but she was a portion in herself. Although uncommonly economical, and careful, her charities were yet very extensive; she could assist, she observed, the children of penury, without loss; for her resource was her own augmented industry. When this amiable couple became known to us, they possessed immense wealth; and they had now but two surviving children—daughters. We were passing a pleasant evening in their hospitable dwelling, throwing the eye of retrospection over past scenes, until our hearts were greatly softened. The departed sons, the deceased husband, and father, passed in review; and were alternately the subjects of conversation and regret. At length Mr. Little thus addressed us: 'I have lost my sons, and I have long viewed you, my young friend, in the stead of my buried children: it is true, I have many nephews, and I am urgently solicited to receive one of them under my roof; but I do not feel a freedom so to do, although I must absolutely have some one to assist me in the arrangement of my affairs: and I now tender to you, my dear young man, to you, who have so long been beloved by every individual of my family—I offer to you, the place of a son in my house, in my heart. And if you, madam, will consent; and your son, thus sanctioned, will accept my proposal, he shall immediately take possession of the apartment of his deceased friend (my lamented son,) and I shall bless God for thus making *up my* loss.' Mrs. Little, who sat by bathed in tears, most cordially *united her solicitations.* The offer was too great to be rejected, we

accepted it with becoming gratitude, and, what rendered a proposal so liberal abundantly more pleasing, was an appearance, on the part of our benefactors, of having *received* instead of *conferred* an obligation. I attended my mother home, with mingled sensations of pain and pleasure; pain, from the consideration, that I was leaving a family, which I had been accustomed to view as, in a very tender sense, my own; and with which I should never perhaps in like manner again associate; pleasure, from the reflection, that I was entering upon a new scene of life, from which I had a prospect, not only of independence, but affluence. It is true, upon my departure, which took place upon the succeeding morning, I wept bitterly; so did my widowed mother, and her children; and my tears again flowed, upon entering the apartments of my dear young, friend, with whom I had passed so many pleasing hours. But, I was received by my new parents, and sisters, as the dearest of sons, and as the brother of their affection. Joy, soon exhilarated my spirits, and brightened upon my countenance: I had the warm congratulations of all my friends, for it was noised abroad, that this very opulent gentleman had adopted me as his son, and they went so far as to add, his son and heir. All this was very pleasing to me, but the kindred of Mr. Little were of course highly irritated, and I became so much the object of their envy and their hatred, that, whenever they visited their uncle, without deigning to speak to me, they studiously sought opportunities of insulting me. This gave me pain, but it did me no real injury; for, upon every instance of invidious conduct toward me, my parental friends, and their family, especially their daughters, studiously augmented their testimonies of esteem and affection.

After I had passed some months with Mr. Little, he was visited by a young preacher, just entering the sacerdotal character, to whom I was much attached, and our friendship was mutual; I was prevailed upon by this preacher to accompany him upon a little journey; I departed with the sanction of my patron. I had, in the societies with which I had been connected, occasionally exhorted; and I had been frequently urged by several of their preachers to aid them in their labors. Upon this journey I was, if I may so express myself, absolutely ensnared; accompanying my friend to the assembled congregation, with an expectation of hearing him, he put his arm under mine, and helping me to ascend the temporary pulpit, erected for the occasion, he suddenly quitted me, and I was in a manner constrained to speak to the multitude. Thus, for the first time, I preached to a large concourse of serious and attentive hearers, in public; and, although at the appointed time I returned to my much-loved home, I continued, as opportunity offered, from that time forward, preaching whenever I journeyed, and even at home, when necessitated by the absence of the preacher. This made some noise in our little world; but, as it was not displeasing to my honored friends, I was not dissatisfied. My inveterate enemies, *however, being the* nearest relations of the family in which

I resided, were constantly endeavoring to undermine my inte
in the heart of their kinsman. I was to pass some time in a nei
boring city, and, to render my visit more pleasing, my patron, at
departure, furnished me with a sum of money; this sum I ca
lessly put into my pocket, without examination, until calling in
way, upon my mother, I discovered, that my patron had, as I s
posed, made a capital mistake; that he had given me *gold*, inst
of *silver*. I mentioned this circumstance to my mother, in p
ence of one of her neighbors; and without announcing my desi
I immediately returned home for the purpose of rectifying the
ror. Upon my unexpected appearance before Mr. Little, with
formation of his mistake, he smiled and said, that he never k
his gold and silver together. 'It was my design,' said he, 'to g
you gold; but I advise you not to throw it away.' I pursued
journey, and passed my time agreeably; but whether I threw a
the bounty of my benefactor, I do not, at this period, recollect
only know that I brought not a shilling home with me: in fac
was never sufficiently sensible of the value of money, to retai
in my possession. I was received on my return from this visit v
uncommon pleasure; and some time after, my kind patron, tak
me into his private apartment, thus addressed me: 'I need not
dear, inform you, that you have many enemies, and I regret to
that those enemies are among my nearest relatives; but continu
in the paths of rectitude, you will be beyond the reach of t
most malignant calumnies. Soon after you left home the other
the clergyman, who has recently become the husband of my ni
called upon me, requesting a private audience; and when ret
into this room, he observed, that he conceived himself in d
bound to apprize me, that I was not sufficiently acquainted with
character of the person I had adopted; that he was *not honest*,
he had obtained money from me, to which he had no right. '
gave him, sir, as you believed, some pieces of silver, but upon
amination they proved to be guineas; this fact I can prove: an
he could thus act, what may he not do?' I told this officious g
tleman, that I had really intended to give you gold; but that y
conceiving I had made a mistake, forbore to appropriate the m
ey, and speedily returned home, for the purpose of making the c
munication. Our clergyman departed, and you will easily c
ceive, not a little humbled. I mention this circumstance to y
my son, to put you upon your guard. It is my wish, that, in fut
you should not be so communicative.' This little anecdote was
ultingly repeated to me by the good lady and her daughters,
never failed triumphantly to report every little occurrence, wh
they believed would contribute either to my pleasure or reputat

My establishment in this family rendered me an object of en
even among some of my religious connexions. Objections w
raised against my supposed erroneous sentiments: I was more t
suspected of retaining my father's Calvinistic doctrines. Mr. W

ly received information against me. He set a watch over me; thus fixing upon me the evil eye of suspicion. A maiden sister, considerably advanced in years, became a dependent resident in the family of her brother. Her character was marked by duplicity, and she delighted in mischief. The tales she propagated were as various, as the parties which listened to her narrations; and all her communications were made under the strict seal of secrecy. Young and unsuspecting, I found it difficult to encounter enemies of such opposite descriptions. I had some friends, of whose affection I doubted not; with these friends I passed much time, and I communicated to them everything, and they, in their turn, communicated every thing to me; while many circumstances, thus confided, were, to my great astonishment, in circulation! My situation became uneasy to me: I was fond of being in company abroad; this was very disagreeable to my friends at home; they expected in me a friend and companion, who would, by reading and conversation, give to their fireside new charms; and both parents, and daughters, were mortified and disappointed. Mr. Little expressed his disapprobation of my frequent absences. I was hurt; Mrs. Little shed tears, and entreated me to change my conduct. 'You have, said she, 'in this wide world no such friends as we are disposed to prove ourselves; you will be abundantly more happy at home, than you can be abroad. You should supply to us the place of our deceased children: we expect consolation from your society. You are greatly beloved in this house; your enemies are not under this roof. For God's sake, if you have any regard for us, if you have any regard for any of your friends, if you would secure your own happiness, or the happiness of your mother, do not thus conduct.' Thus, with many entreaties, did this dear, affectionate lady, endeavor to arrest my wandering; and, while attending to her friendly lectures, my best resolutions were in full force, and I determined never to offend again. But going out to meeting, one and another of my religious connexions would take me by the arm: I could not avoid engagements; and when I returned home, every individual of the family, Miss Little excepted, had frequently retired to rest. The good girl waited to apprize me of her father's displeasure. Much did she expostulate; and her expostulations were not always unmingled with tears. My mother was rendered extremely wretched: I saw the gathering storm, but I had no sufficient fortitude to abide its ravages. My enemies derived consolation from my indiscretion, and my infelicities daily augmented. Whenever I was censured, I was rendered more abundantly unhappy; and I formed a serious resolution to quit both the family of Mr. Little, and the country, and to seek an asylum in my native place—England. For many days I continued obdurate, no remonstrances could influence me: I must absolutely commence a traveller—I must go to England. I had no object, yet I must depart for England—I could not tell why, indeed. It was believed I was distracted. *What, relinquish* fortune, and such connexions, and

such a prospect?—for it was generally believed, that I was to be united in marriage with Miss Little. Nay, her father was informed by his kindred, that I was absolutely clandestinely seeking to gain the affections of the young lady; and that they believed I was already in possession of her heart. But Mr. Little gave no credit to this report: he knew, that my evenings were passed abroad, and that this was the only source of dissatisfaction.

It happened, however, one evening, when I had been out late, and he, according to custom, retired to rest, I found, on my return home, Miss Little waiting in the parlor, for the purpose of making a communication, which she conceived would be of consequence to me. We sat some time in conversation, by which we were mutually interested: she made known to me the invidious remarks of her uncles and aunts, and their displeasure at her, for not uniting with them in their sentiments: she dwelt upon the grief, which my inattention to the wishes of her parents occasioned them; and, upon this part of her subject, she became affected even to tears. I also was greatly affected, and for the first time in my life, taking her hand, I impressed upon it a kiss of fraternal affection; when, to our great astonishment, her father entered the apartment. Had we seen a spectre, we could not have been more appalled. He stood for some moments speechless, until fixing his eyes indignantly on my face, which was certainly covered with confusion, in a very pointed and significant manner, he said, '*So sir!*' and, taking his daughter by the hand, he conducted her from the parlor, leaving me to my own reflections. Words are inadequate to the description of my agonies, during the residue of that night. An idea of Miss Little, in any other character than that of a very dear sister, had never crossed my mind; yet suspicion was now furnished with a weapon against me, which would abundantly enforce the report retailed to Mr. Little, by his kindred. I have often wondered, that, at an age so susceptible of impression, I did not become more warmly attached to Miss Little: she was a most lovely, and amiable young woman; and she certainly gave me every reason, which a modest, delicate, and sensible female could give, to believe she was not absolutely disinclined to listen to a tale of love. My apathy can only be accounted for, by a recurrence to an unquestionable fact; my heart was wholly engrossed by my religious connexions. I passed this memorable night in my chamber, without entering my bed. I descended the stairs in the morning, with the feeling of a malefactor: I dreaded the sight of every one in the house. Mr. Little saw me, but spake not to me: Mrs. Little addressed me, in the language of kindness: their daughter was not present, and I am persuaded she was not reduced to the necessity of *feigning* indisposition, as a pretence for absence. After breakfast, Mrs. Little, in a whisper, directed me to retire into the back parlor, where she would speedily join me. With trembling dread I obeyed: she soon *appeared, the shutters* were closed, just light enough to see her, and *be seen by her.* I saw she had been in tears: she was a most kind-

hearted lady. I could not speak; she commanded me to be seated: I drew a chair for her, and another for myself: she sat down, and I seated myself by her. After a pause, she began: 'Tell me, I conjure you, tell me, what I ought to understand by the appearances of this morning? Answer honestly the questions I shall put to you: but I know your answers will be literally true. My poor girl is very much distressed; her father is very reserved, and very sad; he will make no reply to my inquiries, and my child is also silent. Tell me, I repeat, what is the matter?' I came home late last night, madam; no one was up but Miss Little, who, like an affectionate sister, informed me she had something to communicate to me, with which I ought to be acquainted: I listened to her, till I became greatly affected with what I heard, and, deeply sensible of her goodness, we were mingling our tears, when thus thrown off my guard, I regret to say, that I am apprehensive I committed an unpardonable offence. I am mortified, while I confess to you, my dear madam, that I had the boldness to press to my lips the dear hand, which seemed extended to rescue me from indiscretion; but indeed, my dear lady, it was the first time I ever dared to take so great a liberty, and I would give the world I had not then been guilty of so much temerity. At the moment Mr. Little entered, I felt as if I should have sunk under his indignant glance: Miss Little was greatly discomposed, while her father, with a voice rendered tremulous by anger, significantly said—'So, sir!'—and conducted his daughter out of the room. This, my dear lady, is the whole I know of the matter. I fear, Miss Little will never forgive me, for *creating* her so much distress: I had infinitely rather be dead, than alive; I dread the eye of Mr. Little, and it is my opinion, I ought immediately to quit your hospitable mansion. 'Alas! my dear child, I know not what to say; you believe you ought to quit us! Would to God you had never thus thought. This persuasion is the source of all our unhappiness. How often have I told you, that no enemy could ever injure you, if your own conduct was uniformly correct. You have deeply wounded a heart that loves you. I promised myself, that you would become a large addition to our domestic felicity. But you are apprehensive you have offended beyond forgiveness! Alas! my daughter is more distressed for you than for herself; you know not how much she has suffered on your account; you know not how much we all suffer! Why, my dear child, will you thus afflict your best friend?' I am, my dear madam, grieved to have been the source of so much distress to persons so dear to me; but I shall shortly be out of the way of offending any one. 'What do you mean?' To quit this house, to quit this country. The dear lady threw her materal arms around me, and with flowing tears interrogated: 'Is it thus you will avoid offending us? Ah, my dear child, how little do you know of us, or of yourself. For God's sake, let me persuade you not to take so rash a step! Where would you go, and what would you do? Would you leave a home, *an envied home*, and thus, while you afflicted your dearest

friends, gratify your malignant foes?' But, my dear madam, it is impossible I can continue under this roof. Mr. Little will not restore me his confidence: my felicity in this family is fled, forever fled. 'You are mistaken, your happiness rests entirely with yourself; be but uniformly discreet, be but the companion we expected, when we adopted you, and all will yet be well.' But, madam, the eye and ear of Mr. Little will now be open against me; suspicion will be on the alert, and he will accept the tales of my enemies, as testimonies of sacred writ. 'Believe it not; think no more of this untoward business; you have but one enemy who can essentially injure you, and that enemy is yourself. I will be responsible for my family; you shall not be molested in this house, only convince us, that you love us; do but prove, that you are more attached to us, than to any other individuals, and we are satisfied. Do but reflect, how delightfully we might pass our time together. The business of the day closed, and we assembled in the parlor; you with you book, we your admiring audience, until we are summoned to supper; then, after you have closed our serene day by an appropriate, and affecting address to the God who created, and who has hitherto preserved us, we retire to an early pillow, soothed, and gratified, our sleep cannot but be refreshing. Why, what a paradise would our abode become. But, my child, when you pass every evening abroad, you know not what a melancholy group you render us. We are dumb; our countenances are sad; our silence is sometimes broken by Mr. Little, who questions in anger, 'Where is our young gentleman tonight? any society but ours!' Then follows a heavy sigh: 'Well, let us go to bed, it will be late before he returns; but this will never do.' We dare not open our lips, but my girls mingle their tears with mine.' Greatly moved by these observations, I sincerely repented of my past conduct; and I determined I would, in all things, conform myself to the wishes of my parental friends. I beheld the family picture presented before me by the dear lady: I beheld it with rapture, and I decisively said: yes, indeed, my future evenings shall all be devoted to a family so charming, and thus will my days be passed in peace. I promised the dear lady, solemnly I promised, that I would be all she wished; and I communicated to her bosom inexpressible delight. I left her in tears, but they were tears of rapture: I retired to my chamber; I threw myself upon my knees, I supplicated pardon of my heavenly Father, and, with a devout heart, I implored his supporting aid. A petition to my Creator always possessed the potent power of refreshing my soul: I was greatly refreshed, and I looked forward with renewed complacency. In a few hours, I was summoned to dinner; at the door of the dining-room, I was met by Mr. Little; no cloud rested upon his countenance: I entered the dining-room, where were seated my charming, my faithful friends, the mother, and her daughters; their countenances were animated, but their eyes bore testimony to their *previous agitation*: our interview, and hour of dining, were highly *gratifying*. *It is* true, many words were not uttered, but there is,

in the expressive eye and other intelligent features of a fine countenance, a fascination which dwelleth not in words. Soon after dinner my little friend, the youngest daughter of my patron, visited me in my chamber, and bestowed upon me many caresses.

Halcyon days and months now revolved; I fondly fancied I had surmounted every difficulty, and I anticipated a succession of delightful enjoyments; yet again I experienced the satiety, consequent upon one unvaried routine. He who had appointed me for a life of wandering, gave me a disposition which was repugnant to the constant recurrence of the same scene: I ventured to pass one evening abroad: another, and another succeeded. I was severely reflected upon, and I felt it keenly; conscious of meriting reproach, I was the more deeply wounded. I had been recently conversant with a young preacher from England; my imagination was fired; the world could not have longer detained me; I condemned myself for wasting so much time: my heart, my soul was in England, in London. Let the world bestow its censures, London was the place, it contained everything delightful: I was on tiptoe to be gone. If I was not approved by the family, so much the better; there would be less ingratitude in quitting it. My dear maternal friend once more sought, and obtained a private interview; this I wished to avoid: she saw my reluctance, and was convinced she should not succeed. She reproached me: this, though painful, I could bear better than her tenderness. 'Then you will leave us,' said the dear lady. I am determined. 'You will repent it, sir; you will return with sorrow, and with shame; when, possibly, you may not find these hospitable doors open to receive you.' Never, never; I will die first. She paused, she raised her hands to heaven; she looked—merciful God, I see her now before me: the impression of her varying countenance was unutterable; tears coursed each other down her pallid cheeks. Pausing for a few moments, she said: 'Poor unhappy youth, you know not what you are about, where you are going, and what you are doomed to suffer. Here, then, ends all my pleasing prospects; now indeed I have lost my sons, poor Anna, she has now in truth, no brother. Go, unhappy youth, go; the sooner you depart, the better: I do not wish to see you again.' She left me, nor will I attempt a description of my sensations. I retired to my chamber, my chamber now no more; I wept, I audibly sobbed. In imagination I beheld the beloved friend by whom it was once occupied: he seemed to upbraid me for my conduct: how torturing were the pangs I suffered. Upon the evening of this sad day, my cherub friend entered the chamber, and for the last time during my abode therein: pretty soul, she threw her arms around my neck, my face was wet with her tears; she told me, that her sister was very, very sad! On what occasion, my love? 'Why, papa is very, very angry with you: and she says, you are going away to-morrow, she knows not where, and that she shall never see you again; and she walks about her chamber, and wrings *her hands: O!* dear, O! dear, I never saw her so much dis-

tressed before!' This was a truly affecting night, but it was the last I passed under that roof. I was not summoned to breakfast: a servant came to ask, if I would breakfast in my chamber, there could be no doubt of my negative. I saw by the countenance of this domestic, that I was fallen. About twelve o'clock, I received a message from Mr. Little; he was alone; I must attend him. My sufferings were great. To meet his eye was abundantly worse than death: I endeavored to avoid it. Some time elapsed before he spoke; he repeatedly attempted to speak, but mingling grief and rage arrested his utterance. At last he said: 'Well, sir, you are going to commence your travels?' This, with *the manner* in which it was spoken, relieved me. It was at that moment my choice to cherish resentment, rather than regret. I am going to England, sir. 'You are; well, and what are you going to do there? But this is no business of mine; yet I suppose it must be my business to know, how how you are to get there; have you any money, sir?' No sir. 'Hold your hat, sir.' I did so, and he threw into it as much gold as he pleased, and, as I then believed, as much as would support me, if I should reach the extreme age allotted to man. 'Have you enough, sir?' Yes, sir, quite enough, and God forever bless you. 'Do you hear, sir, leave behind you my son's fowling-piece, and here ends my air-built castle;' and with a flushed countenance, and a tearful eye, he left me, nor did I ever more cross the threshold of his door. I turned my back upon this once delightful home, with mingling emotions of sorrow, mortification, regret, and anger; all combining to produce unutterable anguish. My frame trembled, as I turned from the door; a chillness pervaded my heart; sickness seized my stomach, and I had just sufficient presence of mind to turn the contents of my hat into my pocket-handkerchief, when I sunk down upon the steps of the first door in my way. I was seen, and noticed by the people of the house, who conveyed me into their dwelling, and when they had recovered me, questioned me respecting the cause of my indisposition. I related, with my usual frankness, every particular, and in a short time, the story circulated, and with all the variations commonly attached to interesting articles of intelligence. I was soon sufficiently restored to reach the residence of my mother, where a new scene of sorrow awaited me. The poor sufferer was beyond measure astonished at the step I had so rashly taken, and her distress was unutterable: she had promised herself a long series of enjoyments, from the happy arrangements made for me; and I suspect she contemplated, at no very distant period, a union between Miss Little and myself; and her consequent agony, when she learned that I had not only abandoned my home, and those flattering prospects, but that, in consequence of my fixed determination to repair to England, she was to lose me, perhaps, forever, the torture of her mind was, as I said, beyond the reach of language: but neither her tears nor entreaties, *strongly enforced* by those of my brothers and sisters, could for a *single moment* shake my resolution. Whatever barriers might op-

pose my wandering steps, to England I must depart. I saw, or seemed to see, the sacred shade of my father, first reproaching me, and then soothing me to a compliance with the wishes of his mourning family; and, by the anguish of my feelings, my soul was harrowed up: yet still, obdurate as I was, I continued inflexible. I could not endure to see, or be seen, in the vicinity of the abode which I had quitted; and I made immediate preparations for my departure. I tendered to my disconsolate mother the money I had received from Mr. Little, not a penny of which she would accept: 'No, my beloved child, if you must launch out upon the wide ocean, into a world of which you know but little, you will find this sum, large as it is, far short of your exigences. Through your filial exertions, I am established in a dwelling, far beyond my most sanguine expectations, or even wishes; and, from your well-timed efforts, I derive many other advantages; and if my God is about to deprive me of my son, I doubt not, His goodness and mercy, which have hitherto followed me, will still be manifest, both in my provision and preservation, and in that of my helpless children.' My heart seemed ready to burst; conscience whispered, I was acting wrong, very wrong; yet even this conviction could not induce a relinquishment of my plan; an irresistible impulse seemed hurrying me on. Many instances, striking instances, in my long and wearisome life, combine to prove, *that the way of man is not in himself;* I, at least, have experienced the truth of this sacred testimony. As the time of my departure drew near, my feelings were still more keen. My mother, my brothers, my sisters, my friends, renewed their tears, and entreaties. I could not stem a torrent so mighty, and I determined I would abide with them. But it was the determination of the moment, extorted by the mournful supplications of all who were dear to me; and when they ceased to urge, I resumed my former resolution; and my mother, from early life devoutly religious, mildly resigned herself to an event which she considered inevitable. 'I see,' said she, 'supplications are ineffectual; now I am indeed a widow!' Starting at the desolate term [widow], so mournfully uttered, I hastened to my chamber, and prostrating myself before the throne of Almighty God, I seemed as if I were struggling with the agonies of dissolving nature. I would infinitely have preferred death, to a separation so exquisitely torturing. I besought the God of my father to have compassion upon me, never to leave nor forsake me; and while thus humbly and faithfully soliciting the Father of my spirit, renewed affiance grew in my bosom, and a voice seemed to say, 'Go, and lo I am with you always.' Calmly reposing upon this assurance, I retired to rest; I quitted my pillow on the succeeding morning, wonderfully refreshed.

It was on that morning, that I met, for the last time, in the place of my dear, confiding father, his disconsolate family: it was indeed a time of prayer. My heart addressed the Father of mercies; I confessed with great sincerity, my manifold errors; and I petitioned *for a continuance of unmerited* kindness; I beseeched God to

look with pity on a poor, destitute, helpless being, commencing a journey through a world with which he was unacquainted. I entreated our God, in behalf of my suffering mother, and her helpless orphans, that He would constantly abide with them; and that he would vouchsafe an answer of peace to the many prayers, offered up in their behalf, by the husband and parent, now in glory. My mother was dumb; she saw the hand of God in this business, and she believed, that, as a sparrow falleth not to the ground without our heavenly Father, I could not thus leave my pleasant home, and wander I knew not whither, except the Lord directed. And, embracing me, when on the eve of my departure, she affectingly said; 'Go, my first-born, my ever beloved son; go, and may the God of your father be with you: Go, my darling son, on whom, while coming up from this wilderness, I fondly meant to lean; but God will not allow me to lean on any but himself: Go thou, ever dear to my heart, and may our God be still near you, to preserve you from the evil which is in the world. The prayers of your afflicted mother shall be continually offered up in your behalf; and oh! my son, although we part, never perhaps to meet again in this world, yet let us meet every day before that throne, whence we may expect grace to help in every time of need; let us be present in spirit, thus waiting upon the Lord. She then threw her fond, maternal arms around me, once more pressing me to that dear, that faithful bosom whence I drew my early nourishment. With tears of fond affection she bedewed my face, and again dropping upon her knees she once more lifted her streaming eyes to heaven in my behalf, when, starting up, she hastened to the retirement of her chamber, and instantly closed the door. I stood like a statue; I could not move; I was almost petrified by sorrow. But from this state of stupefaction I was roused by the burst of sorrow, and loud lamentations of my sisters. I turned to the dear girls; I wept with them, and endeavored to give them that consolation which I did not myself possess. But, hastening from this scene of sorrow, there was one pang, which I calculated to escape. The youngest child, a beautiful little boy, who bore the name of my father—sweet cherub—I dreaded seeing him, and determined to spare myself this torture; but, as I slowly, and pensively passed from the house, believing that what was worse than the bitterness of death had passed, this lovely little fellow crossed my path. Sweet innocent, thou wert playful as the frisking lamb of the pasture, totally ignorant of the agonies, which wrung the heart of thy brother. He ran to me, clung around my knees, and looking wishfully in my face, affectingly questioned—'Where are you going?' I could not reply, I attempted to move on; he took hold of my garment; 'Let me go with you, brother?' He uttered these questions, in a voice so plaintive, that he pierced my very soul. Surely, had it been possible, I should even then have relinquished my purpose. It was *with difficulty* that I extricated myself from this supplicating infant. *I would* have hastened forward, but my trembling limbs re-

fused their office; I caught him in my arms, I pressed him to my aching bosom, and but for a burst of tears, which came seasonably to my relief, the struggles of my heart must have choked me. I left him—yes, I left this youngest of my father's children, this dear object of my soul's affection, this infant charge, committed to my care, by an expiring father: I left him in the act of innocent supplication. I left him when I should, with a thousand times less of suffering, have quitted the clay-built tabernacle of my spirit; nor had I aught in prospect, to compensate the sorrows to which I voluntarily submitted!! Surely, there is a hand unseen, which governs the human being, and all his actions; I repeat, *truly the way of man is not in himself.* Few sufferings could surpass those which, upon this occasion, I endured: My bitterest enemy could not have censured me with more severity, than I censured myself; yet I passed on; no friend could urge my return with more energy, than did the emotions of my own afflicted heart; yet I passed on. True, I passed on slowly; a frame, enfeebled by mental agonies, is not moved without difficulty. I had sent my trunk on in the wagon, to the city of Cork, where I purposed to take passage for England; and with my staff in my hand, I passed on, my eyes fixed on the ground, not wishing to encounter any human eye: It was with much difficulty, I attained the summit of a steep acclivity, where, spent and weary, I sat me down. From this lofty eminence, in full perspective outspread before me, was the place from which I had departed; my eye eagerly ran over the whole scene. Upon a gentle ascent, directly opposite, embosomed in a thick grove of ash, sycamore, and fruit trees, appeared the lovely dwelling of my mother. Behind this eminence, still ascending, was outstretched that garden, in which, with great delight, I had so often labored; where I had planted herbs, fruits and flowers, in great variety; and where as my departure was in the month of June, they all flourished in high perfection. It was only during the preceding year, that I had added to my stock a large number of the best fruit trees, in the full expectation of reaping the reward of my labors, through many successive seasons. In those tall trees, the cuckoo, the thrush, and the blackbird built their nests; and at early dawn, and at closing eve, I have hung enraptured upon their melodious notes. My swimming eye passed from the garden to the house; there sat my weeping, my supplicating mother, at that moment, probably, uniting with her deserted children in sending up to heaven petitions for my safety. I turned to the right; there towered the stately mansion, I was bid to consider as my own; there dwelt the matron, who hoped I should have been unto her as a son, and who had cherished me as such; there dwelt the charming young lady, whose virtuous attachment might have constituted the solace of my existence. The tear of sorrow, the sigh of disappointment, no doubt, bedewed their cheeks, and swelled their faithful bosoms! And, oh! I exclaimed, may the balm of peace, may the consolations of the *Holy Spirit, be abundantly* shed abroad in your hearts.

As thus, from scene to scene, my eager eye with tearful haste had wandered, my heart reiterated its unutterable agonies; and as I considered my situation as resembling that of the FATHER *of mankind*, when driven from the *paradise*, to which state of blessedness it was decreed he never was to return, I would gladly have laid me down and died: I would have given the world, had it been at my disposal, to have reinstated myself in the situation, and circumstances, I had so inconsiderately relinquished; but this was impossible, and this conviction—how terrible! I wept, I sobbed. Despair seemed taking up its residence in my bosom. I fled from the scene; again I turned; one more look; I wrung my hands in agony, and my heart spontaneously exclaimed: Dear, ever dear parent, once more farewell; dear, much loved sisters, brothers, and thou, sweet innocent, thou smiling, thoughtless, and therefore happy babe, once more farewell; and you, dear second parents, and thou sister of the friend of my soul, with the beauteous cherub, whose infantile caresses, while pouring into my ear the interesting tale, were as balm to my wounded spirit—farewell, Oh! farewell forever! and you, ye many kind, religious connexions, with whom I have often wept, and prayed, and joyed, and sorrowed, once more I bid you adieu; adieu ye flowery walks, where I have spent so many happy hours; ye thick embowering shades, reared by these hands, ye health-restoring herbs, ye sweet delicious fruits, ye fragrant flowers, receive my last farewell. Still I lingered—still I gazed around, and yet again, another look—*'tis past, and I am gone forever.* I turned from the view, and have never since beheld those charming scenes. I wonder much my agitated spirits had not induced a fever; but God preserved me, and leading my mind to the consideration of scenes beyond the present state, I was enabled to proceed, until I beheld, in perspective, the spires of the opulent city, which I was approaching. The opening prospect, with the additional sound of a fine ring of bells from Shannon steeple, a church standing on an eminence upon the river Lee, the bells of which are heard at an immense distance, gave a new tone to my mind. I had many friends in the city of Cork, and I endeavored to derive consolation from their unquestioned attachment. I had frequently preached in this city, and I had reason to suppose my labors had been acceptable. In the city of Cork, my paternal grandmother, with her daughter, my aunt Champion, and her children, still lived. My society would be sought, and I should again be engaged in preaching; these considerations lessened the weight of affliction, by which I had been sorely pressed. I arrived at the mansion of my grandmother some time before sunset, and I was very joyfully received; but when I had communicated my plan, the countenances both of my grandmother and my aunt, decidedly evinced their displeasure; they censured me with severity, and I keenly felt their rebukes. I assured them, I came not to solicit aid; and, *rising from my* chair, I bade them formally adieu, quitting their *presence, and their house.* The eldest daughter of my aunt, a very

beautiful young lady, and as good as beautiful, whose heart was formed for pity and for tenderness, followed me down stairs, and entreated me to continue with them; but her well-designed interference was ineffectual. I had been severely censured, and I could not bear it; I could have borne it better, if it had been unmerited. I left my lovely cousin in tears, nor did I again see, or hear from any individual of the family, until one evening after I had preached in the Methodist Church, my grandmother advanced, took my hand, and requested I would attend her home. I confess I was delighted with her condescension; for my mind had greatly suffered from the reflection, that I had given pain to the dear and respectable mother of my deceased father. I accompanied her home, and we passed a happy evening together; both my grandmother and my aunt, addressed me in strains the most soothing; they poured into my lacerated mind the oil and wine of consolation; they confessed themselves convinced, that the good hand of God was in my removal. 'You are,' said the pious lady, 'you are, my dear child, under the guidance of an Omnipotent Power; God has designed you for himself; you are a chosen instrument to give light to your fellow men; you are, I perceive, ordained to turn many from darkness unto light, from the power of Satan, unto God, and the Lord will be with you. The God of your father will bless you, and make your way prosperous before you; look no more, then, to what you have left behind, but look forward in faith, always remembering, that *God's works of providence are his most holy, wise, and powerful; preserving and governing all his creatures, and all their actions.* Do not, I say, reflect upon yourself; I confess, I was wrong in censuring you; God's way is in the great deep, we ought to acquiesce in all the dispensations of our Creator. You, my dear son, are as clay in his hand; God is as the potter, who will do with you as seemeth good in his sight. Who can resist his will?' Thus did this dear lady speak peace to a mind, that had not, for a long season, received such strong consolation.

I was urged, while in the city of Cork, to relinquish my purpose of going to England. The Methodists solicited me to repair to Limerick, where a preacher was much wanted; but nothing could seduce my thoughts from my native island. I frequently mixed in company where religious disputes ran very high. The doctrine of election, and final perseverance were severely reprobated: but election, and final perseverance, were fundamentals in my creed, and were received by me as the doctrines of God. Yet I was aware that an attempt to defend principles so obnoxious, would subject me to the censure and ill treatment of religious enemies, and I had experienced, that religious enemies were the most to be dreaded: yet, as I could not be silent, and as I dared not dissemble, I contented myself with observing, that I had been accustomed to hear my respectable father speak in favor of those doctrines. But although, in my public labors, I never asserted aught that could expose me to censure, *yet I was more than suspected* of Calvinism, and conse-

quent resentments were enforced against me. My residenc
city of Cork was thus rendered unpleasant, and my impati
embark for England was augmented. I was, however, obl
continue two weeks longer, during which period I endeav
live as retired as possible, avoiding controversy, and devoti
time to my grandmother and a few select friends. It was
my protracted residence in this city, that the celebrated Mr.
Whitefield arrived there, upon a visit. Of Mr. Whitefield
heard much, and I was delighted with an opportunity of
hearing, and conversing with so great a man. He was the fi
vinistic Methodist I had ever heard, and he became very
me: I listened with transport. The principles early inculca
on my mind were in full force, and for Mr. Whitefield I co
a very strong passion. He appeared to me something mo
human: I blushed, at the view of myself, as a preacher, afte
attended upon him; yet I had the temerity to preach in
which he had so well filled! and I secretly resolved to ent
connexion with him, if I should be so happy as to meet hi
my arrival in London. I had many delightful opportunities
vate circles with this gentleman; he was a most entertainin
panion. But, as Mr. Wesley marked him with a jealous
dispatched, by way of escort, two of his preachers, in whom
ticularly confided, who diligently followed the great man fro
to place: he was of course upon every occasion, closely w
and his facetious observations and frequent gaiety, were, b
spies severely censured, as descriptive of *unbecoming lev*
fact, every art was called into action, to prevent the affec
the people wandering from one reformer to another; ye
gentlemen in connexion with Mr. Wesley, were continuall
the alert against Mr. Whitefield, he himself evinced not the
inclination for opposition, or even defence; he appeared p
content with the enjoyments of the day, rather preferring a
independence, to an intimate connexion with any sect c
His choice, at that time, was decidedly the life of an itiner
he then evidently shrunk from the cares and embarrassm
tached to the collecting, building, and repairing churches
never, I believe, did any man in public life enjoy more: he
admiration of the many, and an object of the warmest affe
those social circles in which it was his felicity to mingl
pleasures of the table were highly zested by Mr. Whitefield
was the pride of his friends to procure for him every possib
ry. The pleasure I derived from this gentleman's preachin
his society, and from the society of his friends, contributed t
the weight of melancholy which depressed my spirits on
parture from home. I recollect an evening passed with hir
house of one of Mr. Wesley's preachers, who had wedded a
ful young lady of family and fortune, only daughter of a M
who possessed a very large estate, kept her chariot, her city
country house, and entertained much company. Many

were collected, upon this evening; I was charmed with everything I saw, with everything I heard. I had long admired the master of the house; his lady I had never before seen: she was the object of general adulation; her person was uncommonly elegant, and her face dazzlingly beautiful; she had received a *useful* as well as a *fashionable* education, and she was mistress of all the polite accomplishments. She had three lovely children, with minds as well cultivated as their time of life would permit. I threw my eyes upon the happy, the highly favored husband, the amiable wife, the fascinating children, the venerable lady, who gave being to this charming wife, mother, friend. I beheld the group with rapture; for envy, as I have elsewhere observed, was never an ingredient in my composition, and I hung with a sort of chastened pleasure upon the anecdotes furnished by Mr. Whitefield; the whole scene was captivatingly entertaining, and highly interesting: I was ready to wish the night might endure forever. Alas! it was but one night; I never after entered that house. Happy would it have been for me if I had never seen it.* How mysterious are the ways of heaven! this evening, upon which I was so highly gratified, was the remote cause of my suffering, many years afterwards, great and very serious inquietude. I left the house of my friend, Mr. Trinbath, expecting to have seen him again and again; I left him an object of envy to many; but I never saw him more, nor did he, poor gentleman, long continue the object of envy to any one.

This was the last night I spent in this city, in this country. The vessel in which I had engaged a passage to Bristol, was now ready for sailing; I had only time, upon the morning of the ensuing day, to bid a hasty adieu to my grandmother, and her family, with a few other friends; to receive their blessings, and to depart. I took my place in the vessel at the wharf, some of my friends accompanying me thither; I spoke to them with my eyes, with my hands; my tongue refused utterance.

The beauty of the surrounding scenes, in passing from the city to the cove of Cork, cannot perhaps be surpassed. A few miles from the city stands a fortress, then governed by a half-brother of my father. I beheld it with a humid eye; but the vessel had a fair wind, and we passed it rapidly. I retired to the cabin; my too retentive memory retraced the scenes I had witnessed, since first I reached Hibernia's hospitable shore; they were many, and to me interesting; reflection became extremely painful, yet it was impossible to avoid it; and while I was thus retrospecting, the vessel cut her way through the harbor; we had reached the cove, we were on the point of leaving the land. I jumped upon the deck, I threw my eyes over the country I was leaving, which contained all that was dear to me, either by the ties of blood or friendship; all, were drawn up in order before me; it was another parting scene. Yet I cherished hope; I might again return. Alas! alas! this hope was

* See *Chap. VI. for* an explanation of this reference. T. W.

delusive; it was an everlasting adieu. Dear country of guileles and *courteous* manners, of integrity, and generous hospitality, I bi you adieu; adieu ye verdant hills, ye fertile vallies, ye gurgling rill which every where cross the path of the traveller; ye delicious fruit ye fragrant flowers, ye sylvan scenes, for contemplation made- adieu, perhaps forever. Here end the various hopes and fear which have swelled my bosom in a country celebrated for the s lubrity of its air, the clearness of its waters, the richness of its pa tures, and the hospitality of its inhabitants; where no poisonous rej tile could ever yet procure sustenance.

CHAPTER III.

Arrival in England, and further Progress of the inexperienc Traveller.

Hail, native Isle, for deeds of worth renowned,
By Statesmen, Patriots, Poets, Heroes crowned;
For thee my friends, my weeping friends, I leave;
To thy blest arms, thy wandering son receive.

I now began a new era of my melancholy life. Losing sight land, I again retired to my cabin: alas! 'busy thought was too bu for my peace.' Launched upon the wide ocean, I was speeding a country, my native country indeed; but a country, in which could boast neither relation, nor friend, not even a single acquair ance. I was quitting a country, in which I had both relations a friends, with many pleasant acquaintances; yet this consideration d not much depress me; for although my heart was pained, when I r flected on those I was leaving, yet I was in raptures at the thoug of England. I promised myself everything pleasing in Englan yet, in my most visionary moments, I could not name a sourc from which I could rationally expect establishment, or even tei porary gratification. Several gentlemen were in the cabin, who to kind notice of me; they asked me no questions, so I was not e barrassed; but they contributed to render my passage agreeab which, however, was very short; for the identical passage, whi when I accompanied my father, consumed full nine weeks, w now performed in three days; but, exempted from those fears, a that nausea, which sometimes afflict fresh-water sailors, I was ra er pleased with the rapidity of our passage. We dropped anch in Bristol channel; I was charmed with an opportunity of goi *ashore at Pill,* and once more greeting the good old lady, that h *many years before,* so tenderly compassionated me, when I retu

ed, as one from the dead, to my offended father. Alas! she was no more; this was a disappointment; but I was in England, and everything I saw, swelled my throbbing bosom to rapture. I was determined on walking to Bristol; it was only five miles, and through a most enchanting country. O! what transport of delight I felt when, with the ensuing morning, I commenced my journey. The birds sweetly carolled, the flowers enamelled the meadows, the whole scene was paradisiacal. It was England. But where was I going? I knew not. How to be employed? I knew not; but I knew I was in England, and, after feasting my eyes and ears, I seated myself upon a verdant bank, where the hot wells, (so much celebrated as the resort of invalid votaries of fashion, who come here to kill time, and to protract a debilitated existence by the use of the waters,) were in full view. Here I began seriously to reflect upon my situation, and to attend to various questions, proposed by a certain *invisible*, my internal monitor, who thus introduced the inquiry. 'Well, here you are, in England; what are you to do?' God only knows. 'Had you not better apply to Him for his direction and protection?' Certainly, where has my mind wandered, that I have not thus done before? The emotions of my heart were at this moment indescribable. When I last gazed upon these scenes, my prudent, vigilant father was at my side, to guard me from evil; now I had no guide, no counsellor, no protector! 'O yes,' said my monitor, 'you have the Creator, the Father of your father, He will be your God, and your guide: He will be your protector, your counsellor, your preserver; He will provide for you, and, if you apply to Him, He will make your way plain before you.' My heart, softened and cheered by these consoling suggestions, instantly began its supplications; there I prayed, and there I remembered Jacob upon the field of Padan-aram; I commended myself to the care of the God of Abraham, of Isaac, and of Jacob, and I added to these names, the name of my own father. Thus, by unbosoming myself to the Author of my existence, was my spirit greatly refreshed. It is very true I wept, freely wept, but my tears were tears of luxury and I went on my way rejoicing, in a hope which gave me, as it were, to tread air. I reached Bristol at early dinner: I entered a tavern, inquiring if I could be furnished with a dinner. They saw I was a stranger, and from Ireland. The master of the inn was from the same country; he soon discovered I was a Methodist, and being acquainted with those religionists, he invited them to visit me, and I was consequently introduced to many of the Methodists in that city. It may be thought strange, that, as I had been so much engaged among the Methodists in Ireland, being one of their approved preachers, I did not take the steps necessary to introduce me among that class of people in England. But, besides the jealousy which had taken place in the minds of my religious brethren, on account of my attachment to the doctrine of election, which made me resolve to quit Mr. Wesley's connexion, and unite myself with the adherents of Mr. Whitefield, I wished for liberty to act

myself, without restraint. But on being introduced, I was soo engaged; attended their meetings, and private societies, and wa admired, and caressed, and consequently tarried longer than I ha proposed, deriving, from every social interview, abundant consola tion. Upon the evening previous to my departure from Bristol, was urged to visit a society a few miles from the city; it was pleasant walk; several of both sexes were assembled; they wer neat in person, and correct in manners, and they were all Englisl I was charmed, and, being in good spirits, I was thought excelle company; I was then a stranger. They were highly pleased; was requested to pray; I did so, and we mingled our tears. I wa solicited to continue among this people, but my wishes all pointe to London—and to London I must go. I parted with my new ac quaintance with regret, for I was as much pleased with them, a they appeared to be with me. Being prevailed upon to tarry dir ner the next day, I did not leave Bristol until the afternoon. I the departed alone, determining to proceed as far as Bath, and take th stage for London, upon the ensuing morning. As I passed over on of the most charming roads in England, and alone, I had not onl time for reflection, but my reflections were pensively pleasing: was advancing towards the metropolis; hitherto I had experience the goodness of God, and I indulged the most sanguine hopes. M heart was greatly elated; I beheld the surrounding scenes with ra ture; I was not wearied by my walk; it was only sixteen mile from Bristol to Bath; the fields stood thick with corn, the valley burdened with an uncommon load of hay, seemed to laugh an sing, and the birds, in their variety, were, as if hymning the praise of their Creator, while the setting sun heightened the grandeur, an gave the finishing touches to the scene. My feelings were indee highly wrought. I proceeded near the margin of a beautiful river two hay-makers were returning from their toil; I addressed then and, in my accustomed manner, I expressed my delight, and m gratitude. 'These,' said I, in a strain of rapture, 'these are th glorious works, Parent of good; Almighty Father, thine this univer sal frame; these wondrous fair—surpassing wonder far—thyself hov wondrous then!' Tears gushed in my eyes, as I thus expresse the transport of my soul. The men were astonished, yet the seemed pleased; I asked the name of the river? They replie 'the Avon, sir.' Then, said I, it flows through the native place Shakspeare. 'Shakspeare, who is he?' A writer, I replied: wor dering at myself for mentioning his name; but I *thought* of Shak peare, and I have ever been accustomed to *think* loud; the thoughl was an addition to my pleasures, and, from the abundance of th heart, the mouth speaketh. My companions could not fail of di covering, that I came from Ireland, yet they cast no reflections u on me, as is the custom with low people, upon these occasions they were rather disposed to treat me kindly. 'I fancy,' said on *of them*, '*you* are a Methodist.' I am, said I—I do not deny it.

'*Then my Bess* will be glad to see thee, I 'll warrant me'; wo

thee come along with me? Thee may go farther, and fare worse, I can tell thee that.' 'Ay, ay,' said the other, 'thee had best go with my neighbor—I 'll warrant thee good cheer.' I thanked this kind man, and my heart swelled with gratitude to that Being, in whose hands are the hearts of all his creatures, for thus meeting me on my entrance into this strange city, with loving-kindness, and tender mercy. We walked on together, mutually delighted; I, with every thing I saw, and my companions with me, for my expressed satisfaction. We soon stopped at the door of a very neat house, This cannot, said my heart, be the dwelling of a hay-maker; it was, however, and opening the door, he said: 'Here, Bess, I have brought thee home a young Methodist; I know thee wilt be glad to see him.' I was then, by this rough, good-hearted man, presented to his wife: 'Thou must find out his name thyself.' I immediately told her my name, when, in a friendly manner, she requested me to be seated. She was a very different character from her husband; her manners were even polished; she entered into friendly conversation with me, and we derived much satisfaction therefrom, when her husband entering, inquired in his rough manner, 'What the plague, Bess, hast got no supper for thy guest?' This was a matter to which we had neither of us recurred. The good man, however, was speedily obeyed, and an elegant repast was forthwith placed upon the table, of which I partook with appetite. We afterwards sang one of the Methodist hymns, and we united in solemn prayer; while my heart acknowledged all the fervor of devotion, even my host himself seemed affected and pleased, declaring he esteemed himself fortunate in meeting me. I was introduced to a handsome lodging room, and a good bed, but the fulness of my grateful heart would not, for some time, allow me to close my eyes; at length I sunk into the most refreshing slumbers, and I arose the next morning greatly exhilarated. I was received by my hospitable host, and hostess, with every mark of satisfaction; we breakfasted together, sang a hymn, and addressed the throne of grace, when the good man went forth to the labors of the field, requesting that I would not think of leaving them. In the course of the morning, the good lady informed me, that they had recently settled in Bath, a Mr. Tucker, who had been a preacher in Ireland. My heart leaped at this intelligence; of all the preachers, with whom I had ever associated, this man possessed the greatest share of my affection. His tender, innocent, child-like disposition, not only endeared him to me, but to all who were acquainted with his worth. My hostess was charmed to learn, that I was known to Mr. Tucker: I solicited her to direct me to his residence, but when she informed me, that, by the death of his father, he had recently come into possession of 30,000 pounds sterling, I became apprehensive I should not be recognized. But I had occasion to reproach myself for suspicions, for no sooner was I conducted to his dwelling, than he caught me in his arms, and expressed the highest satisfaction. *Upon introducing* me to his lady, he said: 'My dear,

this young man is the eldest son of one of the best men I ever knew. No man ever possessed a larger share of my venerating affection: I love this young person as his son, and I love him for himself; and when you, my dear, know him as I do, the goodness of your own heart will compel you to love him as I do.' How highly gratifying all this to me, at such a time, in such a place, and in the presence of the lady, whose guest I was! but I must be her guest no longer; this warm-hearted friend of my father, and of myself, would not allow me to leave his house nor the city for a long season; indeed, it was greatly against his will, that I left Bath when I did. I promised I would call every day upon my worthy host and hostess, which promise I punctually performed. Mr. Tucker insisted upon my giving them a discourse in the church in which he officiated; for, although possessed of an independent fortune, he yet continued to preach to the people. On Sunday, then, I preached in the city of Bath, to great acceptation. My host and hostess (the hospitable hay-maker and wife) were present, and felicitated themselves that they had introduced a man, so much approved.

My reverend friend conducted me from place to place, showing me every thing curious in that opulent resort of the nobility. It was to this faithful friend that I communicated, in confidence, the difficulties under which I labored, respecting my religious principles. I observed to him, that I could not, with a good conscience, reprobate doctrines, which, as I firmly believed originated with God, nor advocate sentiments diametrically opposite to what I considered as truth. On this account I could not cordially unite with Mr. Wesley, or his preachers. Mr. Tucker saw the force of my objections; nay, he felt them too, for he was at that instant nearly in the same predicament with myself. Yet we could not hit upon an expedient to continue in the connexion, and preserve our integrity. My anxiety, however, to reach the capital compelled me to press forward; and my kind friend, convinced I was not to be prevailed upon further to delay my departure, engaged a place in the coach for me, discharging all the attendant expenses, and placing, besides a handsome gratuity in my pocket. Of my first host and hostess I took a friendly leave; gratitude has stamped their images upon my bosom; I left them, and my other kind friends, in tears; we commended each other to the kind God, who, in his own way, careth for us. I have since been greatly astonished; indeed I was at the time surprised, at my thus hastening to quit a place, where I was furnished with every thing my heart ought to have desired, when the prospect before me was at least uncertain; but I have been, all my days, a mystery to myself; nor is this mystery yet unravelled. I retired this night to bed, but did not close my eyes until near the dawn of day; yet my reflections upon my pillow were charming; I clearly saw the good hand of God in all my movements; I was enchanted with every thing I had *seen*, and with the prospect of what I had still to see. O! *how sweet, in early* life, are those sensations, which are the

offspring of vigorous hope; how great are the joys of expectation! No one ever derived more high-wrought pleasures from hope, than myself. I quitted my bed just at the dawn of day, after a refreshing slumber; I had apprized the people at the stage-house, the evening before, that I should walk on, and let the stage overtake me; this I did, and a most delightful walk I had. I met the Aurora, the rising sun, the waking songsters of the hedges, the lowing tenants of the mead, the lusty laborer, with his scythe, preparing to cut down the bending burden of the flowery meadow. The increasing beauty of the surrounding scenes, the fragrant scent of the new-mowed hay, all, all, were truly delightful; and thus enchanted, with spirits light as air, I passed on, till I reached the Devizes, nineteen miles from Bath, where, after I had breakfasted, the coach overtook me, in which I was soon seated, finding a ride, after walking, more abundantly refreshing; we rolled over the finest road in the world, with such rapidity, that we reached London before sunset. How much was my heart elated, as I passed over this charming country; how did it palpitate with pleasure, as I advanced toward the metropolis; yet still I had no fixed plan, nor knew I what I should do, or whither repair True, I had some letters to deliver, but, in the hurry of my spirits, I had forgotten them; and on being set down at the stage house in London, I left my trunk without a single line of intimation to whom it belonged, and wandered about the city, feasting my eyes with the variety which it presented, 'till twilight grey had, in her sober livery, all things clad,' when I began to turn my thoughts towards a shelter for the night. I entered a tavern, requesting a supper, and a lodging, both of which were readily granted. I sat pensive; I was weary, my spirits sunk, I ate little, and, retiring to my chamber, after securing the door, I fell on my knees, beseeching the Father of mercies to have compassion upon me. I wept, wished myself at home, and my heart seemed to die within me, at the consideration that I could not return, without fulfilling the predictions of my matron friend: 'You will return,' said she, and, perhaps find this door shut against you.' Never, said I, never; I will die first. This was the most melancholy night, I had passed, since I left the dwelling of my mother. I arose in the morning unrefreshed; I inquired where the stage put up; I had forgotten; I told my host, I had left my trunk at the stage-house. He soon found the place, but he despaired of ever obtaining my trunk; I recovered it, however, and a porter took it to my lodgings, there I believed it safe, although I knew nothing of the people. I recollected where I had lived, when with my father in this city; thither I repaired; but although there were remaining individuals who remembered him, no one recognized me. I was however kindly noticed, for his sake, and soon introduced to many, by whom I was much caressed. From this I reaped no benefit; a few of my Methodist friends, whom I had known in Ireland, visited me, but, seeing me in company which they did not *approve*, they stood aloof from me. In the judgment

of Mr Wesley, and his adherents, my principles were again They did not believe any man could be pious, who believ doctrine of predestination. I remember, some time after th of my father, sitting with Mr. Wesley in the house of my and conversing on this truly interesting subject; I ventured mark, that there were some good men, who had given th frage in favor of the doctrine of election, and I produced ther, as an instance, when, laying his hand upon my shoulde great earnestness, he said: 'My dear lad, believe me, there was a man in this world, who believed the doctrine of Calv the language of *his heart* was, 'I may live as I list.' It w have before observed, generally believed, that I inherited th ciples of my father. The Methodists in London were afraid and I was afraid of them; we therefore, as if by mutual c avoided each other; my wish to attach myself to Mr. Wh was still paramount in my bosom, but Mr. Whitefield wa home, and it was unfortunate for me that he was not. Eve I was more and more distinguished; but it was by those, neglect of me would have been a mercy: by their nominal ki I was made to taste of pleasures, to which I had before stranger, and those pleasures were eagerly zested. I becam is called very good company, and I resolved to see, and l acquainted with life; yet I determined, my knowledge of th and its pleasures, should not affect my standing in the re world. But I was miserably deceived; gradually, my form its seemed to fade from my recollection. To my new conn I gave, and received from them, what I then believed pl without alloy. Of music, and dancing, I was very fond, an lighted in convivial parties; Vauxhall, the playhouses, were ing; I had never known life before. It is true, my secret sometimes embittered my enjoyments; the precepts, the e of my father stared me in the face; the secret sigh of my arose, as I mournfully reflected on what I had lost. But I sufficient resolution to retrace my steps; indeed I had little I was in a perpetual round of company; I was intoxicate pleasure; I was invited into one society, and another, unti was hardly a society in London, of which I was not a meml

How long this life of dissipation would have lasted, had r resources failed, I know not. I occasionally encountered o another of my religious connexions, who seriously expos with me; but I generally extorted from them a laugh, whi mately induced them to shun me. I had an interview wi Barnstable, a preacher in Mr. Wesley's connexion, and ques him respecting many whom I had known, he informed me t Trinbath, at whose house I had passed so delightful an e with Mr. Whitefield, in the city of Cork, was no more! Hi tiful wife had quitted her husband, her children, and her r *and accompanied* a private soldier to America!!!* Her

* See Chap. VI. T. W.

husband, thus cruelly deceived, lost first his reason, and afterwards, his life. Mr. Barnstable inquired what had become of me so long; and, after severely admonishing me, he pronounced upon me an anathema, and quitted me. It will be supposed I was not much pleased with him, and assuredly, I was at variance with myself; and above all, I was grievously afflicted for the misfortunes and death of the once happy Trinbath. It has often been a matter of astonishment to me, how, after such a religious education as I had received; after *really, vitally* entering into the spirit of the life to which I was from infancy habituated; after feelingly bearing my *public testimony* against the follies and the dissipation of the many, I should so entirely renounce a life of serious piety, and embrace a life of frolic, a life of whim! It is also wonderful, that thus changed, I proceeded no further; that I was guilty of no flagrant vices; that I was drawn into no fatal snares. Many were the devices employed to entangle me; which devices I never deliberately sought to avoid. Doubtless I was upheld by the good hand of God; for which sustaining power my full soul offers its grateful orisons.

I pursued this inconsiderate, destructive course upwards of a year, never permanently reflecting where I was, or how I should terminate my career. My money was nearly exhausted; but this was beneath my consideration: and, as I have said, serious reflection was arrested by large circles of friends successively engaging me, either abroad or at home, in town or in the country. Thus did my life exhibit a constant tissue of folly and indiscretion. But the time of my emancipation drew near; a demand, which I had barely sufficient to answer, was made upon me by my tailor: I started, and stood for some time motionless. The money, which I believed would never be expended, was already gone. I saw no method of recruiting my finances, and I stood appalled, when, at this distressing moment a gay companion broke in upon me; he was on his way to the club: there was to be grand doings: John Wilkes, esquire, was that night to become a member. I instantly forgot everything of a gloomy nature, and went off as light as a feathered inhabitant of the air. I never was fond of the pleasures of the bottle; of social pleasures, no one more so: and that I might enjoy society with an unbroken zest, I have frequently thrown the wine under the table, rejoicing that I thus preserved my reason.

This period of my life had so much of variety, and yet so much of sameness, that a picture of a week would be nearly a complete exhibition of all my deviations. Suffice it to say, that I plunged into the *vortex* of pleasure, greedily grasping at enjoyments, which both my habits and my circumstances should have taught me to shun. Upon this subject I do not love to dwell. If possible, I would erase it from my recollection: and yet I derive abundant satisfaction from the manifestation of Divine Goodness, so strikingly exemplified through the whole of my wanderings, in preserving me, by the strong arm of the Almighty, from numerous evils to which, in *the society I frequented*, and in the city where I resided,

I was hourly exposed. But, as I said, necessity, imperious
sity compelled me to pause; and it was, in truth, a blessed
sity. Had I been inclined to forget that my whole stock w
pended, the frequent calls made upon me for monies which
not pay, would have constituted a uniform and impressive n
to. My embarrassments were soon rumored abroad; and al
I had many friends, who appeared to regard money as little
self, who, declaring they could not exist without me, insiste
my being of their parties, yet a consciousness of dependen
dered me wretched, while indirect remarks, thrown out b
individuals, served to increase my wretchedness. Easter h
are, in England, days of conviviality. Parties of pleasure we
rywhere forming. My connexions were hastening to my
retreat, Richmond: inclination led me to join them: but t
ther were not, or I suspected they were not, as usual, warm
solicitations, and I declined a less importunate invitation.
ever, took a solitary walk, and I met reflection on the way.
in the world but one half-penny, and a mendicant, asking
crossed my path; I gave him my half-penny, and walked
passing out of the city, I advanced into the fields. I began
exhausted; and, under the wide spreading shade of a tree, I
down. I continued, for some time, in a state of fixed desp
gardless of life and everything which it had to bestow. T
of retrospection ran over past scenes: I remembered my
house, and the plenty which, particularly at this season,
there. This was nearly the anniversary of his death; the m
scene passed in review before me; his paternal advice, his p
prayers flashed upon my soul; the eye of my mind dwelt u
family I had deserted. Oh! could they now behold me!
they not be gratified? I hoped they would. Their pity
have pained me most exquisitely. Still my emotions were n
ameliorating description: my heart was indurated, and, had
sessed the means, I should have proceeded in the path of d
tion. At length I seemed awakened to a full sense of the
of my situation; my heart throbbed with anguish as I sp
ously exclaimed: Am I the son of such a man, the son of s
rents? am I that pious youth so much, and by so many ad
am I the preacher, who at so early a period preached to
drawing tears from the eyes of those who heard me? A
thus my journey to England terminates? am I now alone
friended, without an extricating hand to save me? Whith
whither shall I go, and what step is now to be taken? At t
ment the voice of consolation vibrated upon my mental ear
tate the prodigal of old, Arise, and go unto your Father
have sinned against heaven and in thy sight; I am no long
thy to be called thy son: but beseech Him, nevertheless, to
you into his service.' This counsel, proceeding from a
from which I had not for a long season heard, deeply affec
and bitterly did I weep, in the dread of that refusal, which

I venture to follow the guidance of the monitor within, I was, alas! but too certain of receiving. A thousand thoughts, like a swarm of insects, buzzed around me, but no thought gave me peace. How exquisite was the torture, which at this moment I suffered. But the approach of evening roused me to a conviction of the necessity of moving: but whither should I go? that was the question. 'Suppose,' said my invisible monitor, 'you go to the tabernacle?' and, bursting into a flood of tears, I said, Yes, I will present myself among the multitude—yes, I will go; but how shall I meet the eye of any individual who has formerly known me? how dare I stand among the worshippers of that God whom I have so grossly offended? Yet I will go; and, with slow and mournful steps, I walked forward. The congregation had assembled. I entered, taking my stand under the gallery. I dared not raise my eyes; they were bathed in tears. Mr. Whitefield, in his usual energetic manner, addressed his audience; but no sound of consolation reached me. At last he said: 'But there may be, in some corner of this house, a poor, desponding, despairing soul, who, having sinned, greatly sinned against God and against himself, may be afraid to lift toward Heaven his guilty eye; he may, at this moment, be suffering the dreadful consequences of his wandering from the sources of true happiness; and possibly he may apprehend he shall never be permitted to return! If there be any one of this description present, I have to inform such individual that God is still his loving Father; that He says, Return unto me, my poor backsliding child, and I will heal your backslidings and love you freely. What message shall I return my Master from you, my poor, afflicted, wandering, weeping brother? shall I say, you are suitably penetrated by his gracious invitation, and that you would come with weeping and supplication; that you would fly with gratitude and prostrate yourself before Him, were you not so much injured by your wanderings; that you feel you are not able, and that you should blush to ask his assistance? Is this your message? poor, poor soul! never fear, your gracious Father will shortly send you every needful aid.' All this was said to me; at least, to my wondering spirit, it thus appeared; and I seemed as if expiring, amid the mingling emotions of regret, apprehension, and hope.

I left the tabernacle under these potent impressions; and, crossing Moorfields, I was overtaken by one of my old religious connexions, who, regarding me with wonder, said, 'Am I so happy as to see you, one of the many who were at the tabernacle this evening?' My reply was indicative of the sorrow of my heart. He proceeded to make many remarks, until, in the moment of separation, he said, 'Well, my friend, perhaps, you will go, from hence, into company where you will forget all that you have this evening heard.' My heart was very full; and from its abundance I said, No, never will I again mingle in circles calculated to efface impressions, which I will cherish to the *latest* hour of my existence. Let these tears, *these fast-falling tears*, evince my sincerity. My friend rejoiced in

the prospect of my returning to the path, from which I had wandered; but he rejoiced with fear and trembling. He knew my connexions were numerous, and that my vivacity rendered me the life of those convivial circles, where I had so long figured. But the grace of God upheld me, and never, from that moment, did I unite with those associates, from which I was at first separated by necessity.

I was now an insulated being. I carefully avoided my former companions, and my religious connexions avoided me; thus I had now abundant leisure for reflection. Some time elapsed, before the change, which had taken place, reached the extremity of those circles, in which I had moved. Many who heard, lent no credence to a report, which they believed without foundation. The greater number of those laughter-loving beings, who had attached themselves to me, never having imbibed any religious sentiments, had not learned the habits of my former life. Many individuals called upon me as usual, and found me a different man from him whom they had been accustomed to see. A few suspecting the cause, sought to relieve my mind, by warm and liberal assurances of never-failing friendship; and they generously tendered the unlimited use of their purses! I made my acknowledgments; but assured them, the whole world, as a bribe, would be insufficient to lead me again into paths of folly. I was not, I said, unhappy because I no longer possessed ability to run the career of error, certainly not; my infelicity originated, from the consideration, that I had ever receded from the paths of peace. Some resented my remarks as a tacit insult upon themselves; others ridiculed me, and pronounced me under the influence of a strong delirium; and two or three, who still loved me too well to separate themselves from me, were, for a time, induced to reflect seriously upon their own situation: but these also, shortly disappeared; and of the numerous triflers, with whom I had so many months fluttered, not a single loiterer remained; and most devoutly did I render thanks to Almighty God, for extricating me from such associates. I boarded in the house of a very lively, vivacious man; indeed, his whole family might have been denominated sons and daughters of mirth. This fact had been their principal recommendation to me, but it now added to the burden of my mind. I made inquiry after another lodging, but, on contemplating a removal, difficulties, to which I had not before recurred, stared me in the face. I was considerably in arrears to my host, and, as I must depart in a different state of mind, from that which I was in, when I became his lodger, and which had impressed him in my favor, I could not expect he would be very kindly disposed toward me. I was indebted to others, and my distresses seemed hourly to accumulate. Both present and future support were alike beyond my reach, and it appeared to me, I had attained the climax of misery. I closed my door, I prostrated myself before the God *who had created* me; again my sad, my sorrowing heart, revisited *the home I had* abandoned; stripped of its allurements, my mad

passions for travelling appeared in its native deformity; agonizing dread overtook me, and my terrified imagination pointed out and anticipated a thousand horrors. Many devices were suggested to my forlorn mind, and death itself was presented as my last resort. But starting from an idea so impious, Let me, I exclaimed, at least avoid plunging into irremediable perdition. Thus I spent the day, and in the evening I attended the tabernacle. I considered myself, while there, as the most destitute individual in the whole assembly. I generally occupied a remote corner, my arms were folded, my eyes cast down, and my tears flowing; indeed, my eyes were seldom dry, and my heart was always full; for, at this period of my life, I rarely tasted any thing like consolation. Coming out of the tabernacle, one evening, a serious young man thus accosted me: 'Cheer up, thou weeping, sorrowing soul—be of good cheer, thy God will save thee.' I caught his hand; God bless you, my dear sir, whoever you are! but you do not know to whom you are speaking. 'Oh yes, I am speaking to a sinner, like myself.' No, no, I returned, the wide world does not contain so great a sinner, as myself; for, in the face of an education, calculated to eradicate every evil propensity; and of precepts, and examples, drawn from our most holy religion, which ought to have rendered me a uniform servant of the Most High; I have mingled in circles, consisting of the idle, the dissipated, and the profane; I have run the career of folly, and the anguish of my soul is a consequence of my manifold offences. The kind-hearted young man, strove to pour into my wounds the oil and wine of consolation. We walked together, quite through Moorfields; at his request, I promised to meet him at the tabernacle the ensuing evening, and I was greatly impatient for the appointed time. Passing Moorfields, agreeably to my engagements, I beheld a large congregation assembled to hear one of Mr. Wesley's preachers: I tarried until I saw the preacher mount the stage, but what where my emotions, when I recognised him of whom I was so fond, in the house of Mr. Little, and who first introduced me as a public speaker. I hastily withdrew from the place, terrified, lest his eye should meet mine; but my soul was tortured by the comparison of what I was, when I first saw him, with my present situation. I was this evening much affected; indeed, it was impossible for any child of sorrow to attend upon Mr. Whitefield, without feelings of the most impressive nature. I looked around for my companion of the past evening, but I saw him not; and I was pained by the disappointment. On my departing from the tabernacle, however, he again took my hand, assuring me, he was glad to see me, and repeating a verse of a hymn: 'We shall not always make our moan,' &c. which hymn, I had often sang, and of which I was very fond. I melted into tears; this man appeared to me as an angel of God, and most devoutly did I bless the Father of my spirit, for sending me such a comforter. I was in haste to unbosom myself to him, to make him acquainted with the extent of my errors; *but this was a subject*, upon which he did not seem in haste

to hear me. He, however, urged me to draw consolation from the promises of our God, which he pronounced all *yea*, and *amen, in the Redeemer:* He also expressed a wish to meet me, at the table of the Lord, upon the following Sunday; for this, my own heart ardently panted, and I engaged, if possible, to obtain a ticket of admittance. My concern for my very reprehensible aberrations, as they affected my spiritual interest, so completely occupied my mind that I had little leisure for reflection upon my pecuniary embarrassments, yet my circumstances were truly deplorable. I was in debt, without the means of making payment, nor had I any prospect of future support. I disdained to ask charity, and the business, of which I obtained a superficial knowledge in Ireland, was not encouraged in London. The friend, whom I first saw at the tabernacle, had continued a vigilant observer of my conduct; he had frequently visited me, and my eyes convinced him I was no longer the gay, inconsiderate wanderer, but truly a man of sorrow. Compassionating my sufferings, he invited me to his pleasant home, and, in a voice of friendship, requested I would pour into his bosom all my griefs. I did so, and his resolution was instantly taken. To my great consolation, he engaged to procure me, immediately another lodging, to make my present landlord easy, and to procure for me, if I was willing, the means of future support; and this, without rendering me dependent, except upon my own regular efforts, and the Being who had called me into existence. Let the feeling heart judge of the indescribable transports which this *conversation* originated in my soul. Gratitude swelled in my bosom; I experienced all its sweet enthusiasm; and hardly could I control my impatience for the execution of a plan in every view so desirable. The lodging was immediately obtained; it was at the house of an old lady, in Bishopgate's street, where was appropriated solely to my use, a neat and well-furnished apartment.

The succeeding morning, this benevolent gentleman attended me to my late lodging, when inquiring the amount of my debt, I was answered, 'Not a penny.' I stood amazed. 'No,' said my good-natured host, 'not a penny. But pray what is the matter, where have you been, where are you going? O! dear, O! dear, these abominable Methodists have spoiled as clever a fellow, as ever broke bread; I suppose you think we are not good enough for you, and so you wish to leave us.' I was greatly affected. Excuse me, sir; I do not believe myself a whit better than you; but, sir, I am afraid of myself. 'Ah! you have no occasion: I am sorry you are going, upon my soul I am. You ought to stay and convert me.' Ah! sir, it is God, who must convert both you and me. We shed tears at parting; but our tears flowed from a different source. He wept, that he should no more be amused with the whim and frolic of a gay young man; I, that I had ever sojourned in his house. I was, however, suitably impressed by his kindness, although our intercourse *from this* moment entirely ceased. The following week, I *obtained a situation*, as one of the aids to an inspector of a broad-

cloth manufactory; I was glad to obtain employment at any rate. Yet it is a fact, I was never designed for a man of business. Nor was I fully satisfied with my associates; they were not in my way, and they, therefore, made me a subject of ridicule; this, to weak minds, is perhaps a species of persecution, of all others the most difficult to endure. I certainly suffered much from it; but, if I could obtain no satisfaction with them, I had the more, whenever I left them, which was upon the evening of every day, and the whole of Sunday. I was delighted by the consideration, that I was living by my own exertions, and in a way to discharge debts which were a heavy burden upon my mind. I lived frugally, retrenching every superfluity, and uniformly denying myself all, but the absolute necessaries of life; and I had very soon the felicity of knowing that I had no longer a creditor. This complete exoneration was followed by a newly revived and ecstatic hope, of being again admitted to my Father's house, from which, I once feared, I was eternally excluded: And I deemed myself happy, beyond expression happy, upon comparing myself with those, among whom I was compelled to live; who were posting, without concern, in what I deemed the road to ruin, from which I had, by divine favor, been mercifully drawn; my bosom swelled with the most delightful sensations, while I frequently exclaimed, Lord, why me? Why take me, and leave these poor, unfortunate beings to perish in a state of sin and misery? But such was the sovereign will and pleasure of my God; he would have mercy, on whom he would have mercy, and whom he would he hardened. Sometimes, indeed, my soul was sick with doubt and apprehension. When engaged in the work of self-examination, one evil propensity after another, which I had believed dead, seemed to revive in my bosom: I feared that my faith was all fancy; and that the hope which I encouraged, was the hope of the hypocrite, which would be as the giving up of the ghost. Upon these occasions, I experienced unutterable anguish, and my days and nights were, with very little intermission, devoted to sorrow. The distress, I so evidently suffered, endeared me to my religious connexions; every one of whom endeavored to administer consolation, encouraging me to cherish hope, from the consideration of my despair! My life was now more active than it had ever been, and my connexions more numerous. I was much occupied by business, yet my hours of devotion were sacred; I rose at four o'clock, in summer and winter. My meals consumed but a small portion of time. The moments, thus passed by others, were, by me, devoted to private prayer. My evenings were passed at the tabernacle, and when Mr. Whitefield preached, my soul was transported. I returned home exceedingly refreshed, and prostrating myself at the footstool of my Maker, I acknowledged with gratitude the tender mercies of my Redeemer, who had graciously separated me from those, who were murdering their time, and their precious souls; and my thanksgivings were reiterated to that God, who had *mercifully rescued me from* enormities so prodigious. Thus rolled

on the week, until Sunday; to me, indeed, a holy day, and one to which I looked forward with the most delightful anticipations. Upon this morning, I arose even earlier than usual; attending either at the tabernacle, or at the chapel, in Tottenham-court, at which places the *communion* was alternately given, every Sunday morning. Great numbers attended upon these occasions, who were not regular tabernacle worshippers; obtaining a ticket of admittance, they took their seats. It appeared to me, like a prelibation of heaven. The Elect of God, from every denomination, assembled round the table of the Lord; a word of consolation was always given, and an evangelical hymn most delightfully sung. These Sunday mornings were, indeed, golden opportunities; my doubts were generally removed, and I came home in raptures. It was in such a peacefully religious frame of mind as this, that I was passing from the tabernacle, on a fine summer's morning, deriving high satisfaction from the consideration, that I loved the brethren. I know, said I, internally, that I have passed from death unto life, because I love the brethren. It is true, I felt a very strong affection for those, with whom I had communed in the tabernacle; but passing over Moorfields, I saw a crowd of people, collected under the shade of a large tree. I inquired of a passenger, what occasioned the assembling of such a multitude; and I was informed, one of James Relly's preachers was disseminating his damnable doctrines to the infatuated people! My soul kindled with indignation; and, from the abundance of an heart, overflowing with religious zeal, I could not forbear exclaiming: Merciful God! How is it, that Thou wilt suffer this Demon thus to proceed? are not mankind naturally bad enough, but must these wretches be suffered to give publicity to tenets so pernicious, so destructive? thus, in the name of God, doing the work of the Devil. At this period, I should have considered myself highly favored, to have been made an instrument, in the hand of God, for taking the life of a man whom I had never heard, nor even seen; and, in destroying him, I should have nothing doubted, that I had rendered essential service both to the Creator and the created. I did not then know how much I was leavened with the leaven of the Pharisees; and that, notwithstanding my assurance of having passed from death unto life, in consequence of loving the brethren, this boasted love extended to none, but those of my own persuasion. I always returned from the tabernacle, with my heart filled with religious zeal. The intermission of public worship was always appropriated to private devotion; in a word, all my devotional habits were restored, and my Sundays were an exact transcript of those, which I had passed in the family of my father. The Sundays, upon which I took my seat at the communion table, in the chapel, were more abundantly fatiguing. The chapel was some miles from my lodgings; but I never absented myself, either summer or winter, *and I greatly exulted* when I was the first, who appeared within *its consecrated walls*. The more I suffered in reaching this place,

the more I enjoyed when there; and often, while passing the streets of London, in the midst of rain or snow, my heart has swelled with transport, in the thought, that I was going to heaven by means of these difficulties and trials; while the many, who were then sleeping, were suspended over the pit of destruction, into which they must one day fall, to rise again no more forever. And why, Oh! why, I used to repeat, am I snatched, as a brand from the burning; why am I, an offender against light, precept and example, made a blessed heir of heaven, while far the greater part of my species are consigned to endless misery? There were a number of young people, of both sexes, who, having assembled from a great distance, could not return home after service, in season for breakfast. One of the society kept a house near the chapel, where individuals thus circumstanced were accommodated. There we often collected, and our opportunities were delightful. Being remarkable for a humble demeanor, I was, on this account, much noticed and caressed; and I rarely quitted the assembly without a heart overflowing with love and gratitude toward God and His dear children. I was not confined to any particular place of worship; I was accustomed to present myself, at the stated times, in various congregations; wherever I heard of a great man, I made a point of attending upon his labors. Among the many places of public worship, to which I resorted, there was a Baptist meeting, where I obtained great satisfaction. The minister was a warm, animated preacher, and the people uncommonly serious. To this house many of the tabernacle adherents resorted; for, at this time, there was no service at that place, except in the morning and evening. In a vestry, attached to the Baptist meeting, many of the congregation met, before the commencement of divine service, and some of them alternately sang and prayed. By those persons, I was received with great kindness; this affected me exceedingly; and perceiving that it did, they loved me yet more for the value I evidently set upon their affection, till, at length, I became an object of general attention. United plans were laid to draw me out, and I had pressing invitations to their religious societies, and afterwards to their houses. The minister distinguished me; solicited me to visit him; and delighted to speak peace to me, both publicly, and privately. I was entreated to pray in the society, which, as a timid, and unpatronized stranger, I had so recently entered! I complied, and every one seemed affected; I myself was greatly moved, deeply penetrated by reflection, upon what I had been, and what I then was, and my soul was transported by the consideration, that I was re-admitted into the society of the people of God. My presence was now anxiously expected in the congregation, and at the house of many individuals; I was marked by those, who attended at the tabernacle, and many other places of worship; and I was so much caressed, by serious people of sundry persuasions, that, when I have been asked, what denomination I was of, I have replied, *an independent Baptist, Methodist, Churchman. I hardly knew which* of those I liked best, or loved most;

and Mr. Whitefield, upon whom they all occasionally attended, strove, both by precpt and example, to convince us, that a difference, respecting non-essentials, was utterly inconsistent with the Christian character.

Among the many, who extended to me the hand of amity, was a merchant, who never appeared so happy, as when conversing with me; he received me into his house, and employed me in his counting-room; here I fancied my circumstances improved, but I was deceived. This gentleman was a mere superficial professor of religion, which, when I discovered, I determined to return to my former situation. I had paid all my debts; I was easy, and occasionally happy, and I allowed myself many little indulgences, which, while a debtor, I should have believed criminal.

The leaving my new patron gave me, however, same pain; he had a very high opinion of me, although I could not reciprocate his esteem. He was ambitious of obtaining a name in the Church, and, for this purpose, he contemplated the observance of morning and evening prayer in his family; but, not being an early riser, he was at a loss to know how to reconcile his devotions with his business. At last he said: 'You, my friend, are accustomed to perform the honors of my table. If you prolong your grace at breakfast, it will answer for morning prayer!' Greatly shocked, and completely disgusted, my determination to quit him was confirmed. I was still very communicative, and, consequently, the reason of my departure was generally known; so that my once warm friend was, as may be supposed, converted into a bitter enemy. I was, however, rather commended than censured, while the conduct of the man of business excited general contempt. This gratified me! alas, the piety of this world is based on pride! I now became, as far as I was known, an object of attention in every place, where vital religion, as it was phrased, obtained its votaries. Mr. Romaine, Mr. Jones, and many other clergyman, distinguished me. Hints were thrown out respecting my once more coming forward as a public teacher; but against this I was determined. I was astonished, that I had ever dared to venture upon so responsible an assumption! As the eternal well-being of the many was supposed to rest with the preacher, an error in judgment would consequently be fatal to his hearers; and, as I had now learned that I was not perfect in knowledge, I could not be assured I should not lead the people astray; in which tremendous event they would, to all eternity, be imprecating curses on my head. Considerations of such magnitude were sufficient to seal my lips; but I was characterized as a pattern of piety, and my experiences were greedily sought by individuals of various denominations. There was a society, belonging to a Baptist meeting, near Good Man's Fields, which met statedly at each other's houses once every week; this was the society, in which I was most admired, and to which, of *course, I was the* most attached. In this society there were *individuals, who, like myself,* were tabernacle worshippers, but who

attended this meeting, when there was no service there. I had surrendered up my whole soul to those religious exercises, which the several societies to which I had attached myself, demanded. My plan was to devote myself wholly to my God, to the advancement of my spiritual interest, to considerations pertaining to the kingdom of heaven. Wedded life, a family, these made no part of my plan; I was persuaded, I should pass my life in celibacy; and, had monastic seclusion consisted with Protestantism, I should gladly have embraced its retirement, with its duties. In the society, collected near Good Man's Fields, there was a young gentleman remarkable for the sanctity of his manners; we were strongly and mutually attached to each other. Many, very many happy hours did we pass together. During the winter, we were constantly at the tabernacle before day. We narrated to each other our experiences; we prayed, we wept, we joyed, and sorrowed together; and, with unfeigned affection, we loved one another. I questioned him respecting his connexions, when he informed me, that his parents had died in his infancy; that he had been brought up by his grandfather, who was a very profligate old gentleman, and abhorred the very name of Whitefield! But, he added, that, through the mercy of God, he was not entirely alone. He had a sister with him in the family, reared also by his grandparent, who was a good and gracious girl; that their nights were frequently devoted to prayer; but that they dared not let their grandfather know they had ever been seen at the tabernacle, or in any of those societies, from which they derived their chief happiness. Indeed, he observed, his sister seldom ventured out; but he had made such representations of me, that she had desired him to let her know, when I should again meet the Baptist society, and she would make a point of being there; and, I request you, said he, my dear sir, to be at the society next Sunday evening, and she will most unquestionably be there. I cannot say, I had any curiosity respecting this young lady; but Sunday night came, I was expected, and the great room was filled previous to my arrival. I entered, every one rose at my entrance, and I felt dignifiedly pious, seriously happy. My young friend approached, and told me, in a whisper, his sister would have been greatly disappointed, had any thing detained me that evening. On my entrance I had glanced at a young lady, extremely beautiful, who appeared attired by the hand of elegance; it was with difficulty I could take my eyes from her! I was confounded, I changed my seat, that I might not behold her, and, when thus addressed by Mr. Neale, I responded by asking where his sister was seated, when he pointed to the fascinating figure, who had so imposingly attracted my attention. 'That young lady, sir, is Miss Neale—my sister; she has long wished for an opportunity of seeing you; I am happy that she is now gratified.' An introduction was in course; I had much to say through the evening, and my friend declared I had never spoken better. I addressed *the throne of grace*; my own heart was softened, and the hearts of

my audience were softened also. I returned home, but the beauteous image of the sister of my friend accompanied me! I could not for a moment exclude the lovely intruder from my imagination. I was alarmed; I wept, I prayed, but every effort was fruitless; the more I strove to forget her, the more she was remembered. I was impatient to behold her again, yet I most devoutly wished we had never met. I was convinced my peace, my happiness were forever fled! This was truly astonishing; I had recently been so positive, that the combined sex did not possess the power to engage my attention for a single moment. Some time elapsed during which the captivating engrosser of my heart never relinquished, no, not for a single instant, that entire possession, which she had taken of my imagination; when, after an evening lecture, while the congregation were quitting the meeting-house, a lady, who kept a boarding-school for young ladies, requested I would pass the next evening at her house, as her young people were to collect their friends, and she wished some one to introduce religious conversation. I had no inclination to accept this invitation, and I accordingly made my excuses; but the good lady continued to press me, and added, I expect Miss Neale will be of the party. Of this imposing article of intelligence, I experienced the full force; but I endeavored to disguise my emotions; and, the request being once more repeated, I consented, and returned home, notwithstanding all my resolutions, transported with the prospect of once more beholding the dear object of my admiration. That I was now become a real lover, there could be no doubt. I was early at the place appointed, and my enraptured heart danced with joy, when I once more beheld the triumphant fair one; I was happy to observe, that she regarded me with marked attention, but her predilection was rather for the Christian, than the man. I was, however, beyond expression elated, and my conversation partook of the elevation of my soul. The evening was nothing; it was gone, ere I was sensible it had well commenced. Eliza, for that was her fascinating name, arose to take leave; I was greatly chagrined; I had calculated upon attending her home: but a confidential friend had been sent to take charge of her. I ventured, however, to express a hope, that I should see her at Mrs. Allen's, a friend, warmly attached to us both, on the following Wednesday evening. She modestly replied, she would endeavor to be there; and in the interim, I sought to learn if she were disengaged, but I could obtain no satisfactory information. The appointed evening was passed most delightfully, at Mrs. Allen's; I had the felicity of attending the young lady home, and the temerity to ask such questions, as extorted an acknowledgment, that she was not engaged. With trembling eagerness, I then ventured to propose myself as a candidate for her favor. 'Alas! sir,' she replied, 'you have formed too high an opinion of my character; I trust you will meet a person *much more deserving* of you, than I can pretend to be.' I re-urged *my suit, with all the fervor, which youth, and an irrepressible*

passion could furnish. Her answer is indelibly engraven upon the tablets of my memory. 'You, and I, sir, profess to believe in an overruling Providence; we have both access to the throne of our heavenly Father. Let us, sir, unbosom ourselves to our God; I shall, I do assure you; so, I am persuaded, will you; and if, after we have thus done, we obtain the sanction of the Most High, I trust I shall be resigned.'

We had now reached her habitation, the threshold of which, no professed follower of Whitefield was ever allowed to pass. I supplicated for permission to write to her; and, in the full confidence of christian amity, she acceded to the prayer of my petition. From this period, no week passed during which we did not exchange letters; and the pages we filled might have been submitted to the most rigid inspection. Mrs. Allen was our confidant, and every letter which passed between us was put into the hand of this discreet matron, *without a seal.* At the house of this lady we had frequent interviews, but never without witnesses, and our time was passed in singing hymns and in devout prayer. I now believed myself the happiest being in creation; I was certain of possessing a most inestimable treasure; and although the grandfather of my Eliza, upon whom rested her whole dependence, never saw me; and, if he had, never would have sanctioned our union, we cherished that hope, which so generally proves fallacious. The dear girl requested me to seek and obtain the explicit approbation of her brother, that she might at least insure his countenance; and upon my application to him, he unhesitatingly replied: 'I consider, dear sir, my sister as highly honored by your proposals.' But, sir, have we your consent? 'Undoubtedly, sir, and with my whole heart.' This was sufficient, and I was completely happy. But, alas! 'never did the course of true love run smooth.' We were on the verge of a most distressing calamity: this brother, in whom we had reposed unlimited confidence, became my inveterate foe, and writing an anonymous letter to his grandfather, he represented me as a fortune-hunter, who was seeking to obtain the heart of his granddaughter, for the purpose of making a prey of her property! This letter produced the desired effect: the old gentleman was extremely irritated, and, sending for Eliza, he put the letter into her hand, and sternly asked her if she had entered into any engagement with a person by the name of Murray? when, receiving an answer in the affirmative, he gave full credit to all the rest; and being a man of violent passions, he threatened her with the loss of his favor, if she did not immediately promise to renounce me forever. He was well apprized, if he could obtain her promise, he had nothing further to apprehend. The firm, self-collected girl implored his pardon if she did not yield credence to the slanders contained in the despicable scrawl he had placed in her hand; she besought him to see me, to converse with me; promising, that if, upon a personal acquaintance, he continued to disapprove, she would endeavor to bend *her mind to an acquiescence* with his will. Her grandfather

was inexorable; he would admit no conditions; and ultimatel sured the young lady, if she did not relinquish every thoug me, she might give up all idea of ever receiving a single penn his property. He granted her three days for deliberation, du which period she was to consider herself a prisoner. Of this expected event I speedily gained intelligence, and my soul torn by apprehension. To Eliza I could have no access, and the intercourse by letter was suspended! In this state of agon suspense, I remained, until, through the instrumentality of chambermaid, a letter was brought to Mrs. Allen for me; w letter, while it gave a most affecting detail of her sufferings, tained the fullest assurance of her unbroken faith and steadfast She recommended it to me to apply to the same Source whence she herself had derived consolation; to the Almighty ther of our spirits, who held in His hands all hearts: and, she ded, that no power short of Omnipotence should ever prevail her to give her hand unaccompanied by her heart; and that few hours she should be so circumstanced as to prove the sinc of my affection, for she was speedily to render her final answ her grandfather. She hoped for divine support during the ard trial, to which she was called to submit; and she most earnestl licited my prayers in her behalf. A second letter was soon h ed me, giving an account of the second interview. 'Well, my child,' said the old gentleman, 'what am I to expect? Am I t my daughter, the comfort of my declining life? Or will you compassion upon my old age, and relinquish this interested de ing man?' 'If, my dear sir, I had any reason for supposin person of whom you speak, such as you believe him, the quishment which you require, would not cost an effort; bu Mr. Murray is an honest man; he has a sincere affection for n have given him reason to hope, and, until I am convinced he i worthy of my esteem, I cannot consent to treat him as if he w Here the passions of the old gentleman began to rise, whe dear girl besought him to be calm, assuring him it was neithe wish nor intention to leave him; nay, more, she would pledge word never to leave him, while she could have the felicity tending upon him, if he would not insist upon her violatin faith, tacitly given to me. But this would not do; she must don her lover or her fortune; and finding her determined, he from his chair, and seizing his will, in which he had bequea her one thousand pounds sterling, he furiously flung it int flames, immediately causing another will to be written, in whi gave to her brother the portion designed for her; and thus did young incendiary obtain the object for which he had labored, to which he had most nefariously and darkly groped his wa had now the felicity of learning that my Eliza had a stronger for me than for her patrimony; and she observed to her gra ther that he had furnished her with an opportunity of provin *sincerity of my* attachment. 'If,' said she, 'his views are suc

ıave been taught to believe, he will shortly relinquish me, and have I, most opportunely, obtained a criterion.' Never did I ve a piece of intelligence productive of so much heart-felt ure as the certainty of that potent prepossession which could enable her, whom I esteemed the most perfect of human be- to surrender up, without a sigh, the gifts of fortune. Words ot delineate how greatly I conceived myself enriched by this ul assurance. Still I met the brother of Eliza at the taberna- nd occasionally at private societies, and still he wore the seme of amity. Previous to this event, the elder Mr. Neale, who ılways my friend, had become the head of a family: during a weeks, we continued in that condition when my invidious ca- iator requested me, by a written message, to give him a meet- t the house of his aunt, a lady who resided next door to his father. I obeyed the summons, when, to my great astonish-, he informed me it was his sister's wish I would think of her ore: that there were many young ladies with whom I might a connexion abundantly more advantageous; and that for her- he was weary of contending with her grandfather. During whole of this studied harangue, the torture of my soul was ely to be endured. After a most distressing pause, I trem- ly interrogated: Tell me, sir, has Miss Neale really empower- ou to act in her behalf? 'If you doubt it, here is a letter, writ- vith her own hand, furnished me upon a presumption that I t not obtain a speedy opportunity of seeing you;' and he put etter into my hand. Mr. Neale knew not that I was in pos- on of many of his sister's letters; he knew not that she had written to me; if he had he would hardly have exhibited this vl as hers. The anguish of my soul was no more; yet I es- l to conceal my emotions, and contented myself with solemn- claring that it was only from the lips of Miss Neale I would pt my dismission. 'You may,' said he, 'rest assured you will r, with her own consent, again see that young lady.' Thus e, thus acted the man, whom, the very next morning I met at Whitefield's communion. Leaving Mr. Neale, I returned to odgings, sat down and related to Eliza the whole business, en- ng the letter I had received as hers. The ensuing day gave in assurance under her own hand, that the whole procedure unknown to her; requesting that I would remain perfectly ea- that I would keep my mind entirely to myself, making appli- n only to the wonderful Counsellor, and resting in full assur- of her fidelity. This was enough, and my full soul rejoiced e consolation thus seasonably afforded me. Mr. Neale, sup- ng his arts had succeeded, brought forward proposals in favor gentleman educated by his grandfather, who had long loved Eliza; but who, fearful of a rejection, had not disclosed his ion. Common fame soon wafted to my ear the report of these pretensions; the gentleman was, in every respect, my superi- nd *he was declared* a successful rival. I met the object of my

soul's affection at Mrs. Allen's; I communicated the lacerating intelligence I had received; she smiled, tacitly assured me I had not much to apprehend, and according to custom, added, Let us improve our opportunity in the best possible manner, let us devote it to prayer and to praise. Thus revolved days, weeks, and months; hoping, and fearing, joying, and sorrowing, while my gentle, my amiable friend, painfully reciprocated every anxiety. It was supposed, by her connexions, that she had relinquished her purpose in my favor, and a succession of advantageous proposals were brought forward, all of which she decisively rejected. Once a week, she was permitted to visit, when she never forgot to call upon Mrs. Allen. She also allowed me to attend her every Sunday morning before day during the winter; and I considered myself supremely happy, in the privilege of presenting myself at her dwelling, on those holy days, by four o'clock, waiting her appearance; and often have I been eyed with suspicion by the watch, and, in fact, I was once taken up. Neither storms nor tempests arrested my steps; and sometimes I have tarried, until the dawning day compelled me to retire, when I was obliged to pass on, in melancholy solitude, to the tabernacle. Yet, between love and devotion, I was a very happy, very disconsolate being. I richly enjoyed the pleasures of anticipation, which are generally believed to exceed possession; yet my own experience is very far from acknowledging the justice of this hypothesis. I continued in this state more than a year, snatching enjoyments when I could, and placing confidence in futurity. In the course of this year, my insidious, although still professing friend, married a lady of some property—two thousand pounds sterling; his grandfather adding two thousand more, one of which he had designed as provision for his grand-daughter; and strange as it may appear, this angel girl uttered not, upon this occasion, a single reproach! The new alliance strengthened the family interest against me; the lady, without knowing me, was my inveterate foe. It was about this time discovered, that the attachment of Eliza remained in full force. Her grandfather imagined, that we cherished hope of a change in his sentiments, or that we should ultimately, at least in the event of his death, come into possession of some part of his property; and, that he might effectually crush every expectation, he so managed, as to put his most valuable possessions out of his own power. The period at length arrived, which completed the minority of my tender friend; it was upon the eighteenth day of May, and this day, the elder Mr. Neale, who, as has been observed, had still continued my fast friend, determined to render a gala, by passing it with me in the country. With the early dawn we commenced our little excursion, when we beheld, at a distance, a young lady with a small parcel in her hand; we approached her, and, to our great astonishment, recognized in this young lady, the sister of my friend, the precious of object my most ardent love. Upon that memorable morning she had quitted the house of her grand-

father, and all she possessed, that had been his, leaving upon her writing-desk a letter, which lay there, until the family, alarmed at her not making her appearance at the breakfast table, entered her apartment, whence the lovely sufferer had so recently flown. The letter furnished an explanation; it was addressed to her grandfather, and it informed him, that the writer would ever acknowledge unreturnable obligations, for the many favors he had conferred upon her; that, if she could have been indulged with her wish of living with him, she should have been content; but, as the solicitations to enter into matrimonial engagements, by which she was persecuted, were unceasing, she was convinced she should not be allowed to give this testimony of her filial attachment; and being now of age, she begged leave to deliver up the keys, the sums of money, with which she had been entrusted, and whatever else had pertained to her grandfather; adding an assurance, that she should no more return. Her brother William immediately conducted her to his house, whither I attended them, and where, by her positive orders, we were obliged to leave her. Agreeably to her request, we proceeded on our proposed walk, and we learned on our return that repeated messengers had been dispatched by her grandfather, soliciting her again to become an inmate in his house, and that the lady of her youngest brother had been commissioned for this purpose; but that every entreaty had proved ineffectual. For me, fondly flattering myself, that I should immediately exchange my vows with my amiable, my affianced friend, at the altar of our God, I was superlatively happy; but again my high-wrought expectations proved fallacious. This strong-minded woman was a votary of propriety, and she was determined it should not appear, that she had quitted a parent, for the purpose of throwing herself into the arms of a husband. She had bid adieu to the paternal roof, because she could not, while there, be allowed the exercise of her own judgment; because measures were taking to compel her to marry a man, she could never approve. Her eldest brother, her beloved William, she was confident would patronize, and protect her; and her needle was a resource, from which she could always derive a competency.

CHAPTER IV.

The Author becomes a happy husband, a happy father. He embraces 'the truth as it is in Jesus;' and from this, and other combining causes, he is involved in great difficulties. Death deprives him of his wedded friend, and of his infant son, and he is overtaken by a series of calamities.

> Hail! wedded love! connubial friendship hail!
> Based on esteem,—if love supplies the gale,
> Borne on life's stream, we cut our balmy way,
> On smooth seas wafted to the realms of day.

After six tedious months, from the morning of my Eliza's departure from the mansion of her grandfather, had completed their tardy round, yielding to my unremitted importunities, she consented to accompany me to the altar. We were attended by William and his lady, with our dear Mrs. Allen; and I received, from the hands of our very dear brother, an inestimable treasure, which constituted me, in my own estimation, the happiest of human beings. As I had no house prepared, I gratefully accepted the kindness of this beloved brother, who invited us to tarry with him, until we could accommodate ourselves; and, if I except one unhappy misunderstanding, which took place soon after our marriage, no wedded pair were ever blessed with more unbroken felicity. The disagreement, to which I advert, would not have continued so long, but for the instigations of our brother William, who insisted upon my supporting what he called my dignity, which, as he said, could only be maintained by the submission of my wife. The quarrel, like the quarrels of most married people, originated in a mere trifle; but the question was, who should make the first conciliatory advances. For two days we did not exchange a single word!! William still imposingly urging me, never to surrender my prerogative! At length, unable to endure such a state of wretchedness, I told William, I would not live another hour in such a situation; he only ridiculed me for my folly, and bid me take the consequence. I, however, entered the chamber of my wife, and, extending my hand, most affectionately said: My soul's best treasure, let us no longer continue this state of mournful estrangement! for the world I would not thus live another day. Why, my love, our sorrows will arise, from a thousand sources; let us not render each other miserable. The dear girl burst into tears, and throwing her faithful arms around me, sobbed upon my bosom, with difficulty articulating, 'O! my precious friend, you have, as you always will have, the superiority. God for ever bless my faithful, my condescending husband.' From this moment we bade adieu to dissension of every description, successfully cultivating that harmony of disposition *and augmenting* confidence, which cannot fail of insuring domestic

felicity. We soon removed to a house of our own, and there, as I believe, enjoyed as much of happiness, as ever fell to the lot of humanity. Yet, although thus satisfied with each other, there were sources of inquietude, which created us some distress. I had heard much of Mr. Relly; he was a conscientious and zealous preacher, in the city of London. He had, through many revolving years, continued faithful to the ministry committed to him, and he was the theme of every religious sect. He appeared, as he was represented to me, highly erroneous; and my indignation against him, as has already been seen, was very strong. I had frequently been solicited to hear him, merely that I might be an ear witness of what was termed his *blasphemies*; but, I arrogantly said, I would not be a *murderer* of *time*. Thus I passed on for a number of years, hearing all manner of evil said of Mr. Relly, and *believing all I heard*, while every day augmented the inveterate hatred, which I bore the man, and his adherents.* When a worshipping brother, or sister, belonging to the communion, which I considered as honored by the approbation of Deity, was, by this deceiver, drawn from the paths of rectitude, the anguish of my spirit was indescribable; and I was ready to say, the secular arm ought to interpose to prevent the perdition of souls. I recollect one instance in particular which pierced me to the soul. A young lady, of irreproachable life, remarkable for piety, and highly respected by the tabernacle congregation and church, of which I was a devout member, had been ensnared; to my great astonishment, she had been induced to hear, and having heard, she had embraced the pernicious errors of this detestable babbler; she was become a believer, a firm, and unwavering believer of universal redemption! Horrible! most horrible! So high an opinion was entertained of my talents, having myself been a teacher among the Methodists, and such was my standing in Mr. Whitefield's church, that I was deemed adequate to reclaiming this wanderer, and I was strongly urged to the pursuit. The poor, deluded young woman was abundantly worthy our most arduous efforts. *He, that converteth the sinner from the error of his*

* In a letter addressed to Mr. Relly by Mr. Murray, long after he had removed to this country, he says: 'Often do I retrace, and with great astonishment, the time when I was filled with pious wrath against you, when I was immeasurably delighted to learn that my friend Mason had written in opposition to you. True, I had never seen your publications, but *you* had written them, and that was sufficient: nay, I was persuaded it would have been doing both God and man service to have *killed you*, and joyfully should I have held the clothes of any who had stoned you to death. How truly wonderful is the power and goodness of that God, who has made choice of such a person to spread that very testimony contained in the volumes you have written, contained in the volume of the Bible, through so many towns, cities and provinces; and with fervency of spirit and great devotion, to advocate that very gospel which before he persecuted. Truly it is the Lord's doings, and it is marvellous *in my eyes*.'—*Letters and Sketches*, ii. 212. T. W.

way, shall save a soul from death, and shall hide a multitude of sins. Thus I thought, thus I said; and, swelled with a high idea of my wn importance, I went, accompanied by two or three of my Christian brethren, to see, to converse with, and if need were, to admonish this simple, weak, but, as we heretofore believed, meritorious female. Fully persuaded, that I could easily convince her of her errors, I entertained no doubt respecting the result of my undertaking. The young lady received us with much kindness and condescension, while, as I glanced my eye upon her fine countenance, beaming with intelligence, mingling pity and contempt grew in my bosom. After the first ceremonies, we sat for some time silent; at length I drew up a heavy sigh, and uttered a pathetic sentiment, relative to the deplorable condition of those, who live, and die in unbelief; and I concluded a violent declamation, by pronouncing, *with great earnestness, He, that believeth not, shall be damned.*

'And pray sir,' said the young lady, with great sweetness, 'Pray, sir, what is the unbeliever damned for not believing?'

What is he damned for not believing? *Why, is he damned for not believing.*

'But, my dear sir I asked what was that, which he did not believe, for which he was damned?'

Why, for not believing in Jesus Christ, to be sure.

'Do you mean to say, that unbellevers are damned, for not believing there was such a person as Jesus Christ?'

No, I do not; a man may believe there was such a person, and yet be damned.

'What then, sir, must he believe, in order to avoid damnation?'

Why he must believe that Jesus Christ is a complete Saviour.

'Well, suppose he were to believe, that Jesus Christ was the complete Saviour of others, would this belief save him?'

No, he must believe, that Christ Jesus is his complete Saviour; every individual must believe for *himself, that Jesus Christ is his complete Saviour.*

'Why, sir, is Jesus Christ the Saviour of any *unbelievers*?'

No, madam.

'Why, then, should any *unbeliever* believe, that Jesus Christ is his Saviour, *if he be not his Saviour?*'

I say he is not the Saviour of any one, until he believes.

'Then, if Jesus be not the Saviour of the *unbeliever*, until he *believes*, the *unbeliever* is called upon to believe a lie. It appears to me, sir, that Jesus is the complete Saviour of *unbelievers;* and that unbelievers are called upon to believe the truth; and that, by *believing they are saved, in their own apprehension, saved from all those dreadful fears*, which are consequent upon a state of conscious condemnation.'

No madam; you are dreadfully, I trust not fatally, misled. *Jesus never was,* never will be, the Saviour of any unbeliever.

'*Do you think* Jesus is your Saviour, sir?'

I hope he is.

'Were you *always* a believer, sir?'

No, madam.

'Then you were once an unbeliever; that is, you once believed, that Jesus Christ was not your Saviour. Now, as you say, he never *was*, nor never will be, the Saviour of any *unbeliever;* as you were once an *unbeliever*, he never can be your Saviour.'

He never was my Saviour till I believed.

'Did he never die for you, till you believed, sir?'

Here I was extremely embarrassed, and most devoutly wished myself out of her habitation; I sighed bitterly, expressed deep commiseration for those souls, who had nothing but head-knowledge; drew out my watch, *discovered it was late;* and, recollecting an engagement, observed it was time to take leave.

I was extremely mortified: the young lady observed my confusion, but was too generous to pursue her triumph. I arose to depart; the company arose; she urged us to tarry; addressed each of us in the language of kindness. Her countenance seemed to wear a resemblance of the heaven which she contemplated; it was stamped by benignity; and when we bade her adieu, she enriched us by her good wishes.

I suspected that my religious brethren saw she had the advantage of me; and I *felt* that her remarks were indeed *unanswerable.* My pride was hurt, and I determined to ascertain the exact sentiments of my associates, respecting this interview. Poor soul, said I, she is far gone in error. True, said they; but she is, notwithstanding, a very sensible woman. Ay, ay, thought I, they have assuredly discovered, that she had proved too mighty for me. Yes, said I, she has a great deal of *head* knowledge; but yet she may be a lost, damned soul. I hope not, returned one of my friends; she is a very good young woman. I saw, and it was with extreme chagrin, that the result of this visit had depreciated me in the opinion of my companions. But I could only censure and condemn, solemnly observing,—It was better not to converse with any of those apostates, and it would be judicious never to associate with them upon any occasion. From this period, I myself carefully avoided every Universalist, and most *cordially did I hate* them. My ear was open to the public calumniator, to the secret whisperer, and I yielded credence to every scandalous report, however improbable. My informers were *good people;* I had no doubt of their veracity; and I believed it would be difficult to paint Relly, and his connexions, in colors too black. How severely has the *law of retaliation* been since exercised in the stabs, which have been aimed at my own reputation! Relly was described, as a man black with crimes; an atrocious offender, both in principle and practice. He had, it was said, abused and deserted an amiable wife; and, it was added, that he retained in his house an abandoned woman; and that he not only thus conducted himself, but, publicly, and most nefariously, *taught his hearers* to dare the laws of their country, and their

God. Hence, said my informers, the dissipated and unprincipled, of every class, flock to his church; his congregation is astonishingly large, the carriages of the great, block up the street, in which his meeting-house stands, and he is the idol of the voluptuous of every description. All this, and much more was said, industriously propagated, and credited in every religious circle. Denominations, at variance with each other, most cordially agreed in thus thinking, and thus speaking of Relly, of his preaching, and of his practice. I confess I felt a strong inclination to see, and hear this monster, once at least; but the risk was dreadful! I could not gather courage to hazard the steadfastness of my faith; and for many years I persevered in my resolution, on no consideration to contaminate my ear by the sound of his voice. At length, however, I was prevailed upon to enter his church; but I detested the sight of him; and my mind, prejudiced by the reports to which I had listened respecting him, was too completely filled with a recollection of his fancied atrocities, to permit a candid attention to his subject, or his mode of investigation. I wondered much at his impudence, in daring to speak in the name of God; and I felt assured, that he was treasuring up unto himself wrath against the day of wrath. I looked upon this deluded audience with alternate pity and contempt, and I thanked God, that I was not one of them. I rejoiced, when I escaped from the house, and, as I passed home, I exclaimed, almost audibly: Why, O my God, was I not left in this deplorable, damnable state? given up, like this poor, unfortunate people, to believe a lie, to the utter perversion of my soul? But I was thus furnished with another proof of my *election*, in consequence of my not being deceived by this detestable deceiver; and, of course, my consolation was great.

About this time, there was a religious society established in Cannon-street, in an independent meeting-house, for the purpose of elucidating difficult passages of scripture. This society chose for their president a Mr. Mason, who, although not a clerical gentleman, was, nevertheless, of high standing in the religious world: frequent applications were made to him, in the character of a physician to the sinking, sorrowing, sin-sick soul. His figure was commanding, and well calculated to fill the minds of young converts with religious awe. When this company of serious inquirers were assembled, the president addressed the throne of grace, in a solemn and appropriate prayer, and the subject for the evening was next proposed. Every member of the society was indulged with the privilege of expressing his sentiments, for the space of five minutes; a glass was upon the table, which ran accurately the given term. The president held in his hand a small ivory hammer: when the speaker's time had expired, he had a right to give him notice by a stroke on the table, round which the members were seated. But, if he approved of what was delivered, it was optional with him to *extend the limits of* his term. When the question had gone round *the table, the president* summed up the evidences, gave his own

judgment, and, having proposed the question for the next evening, concluded with prayer.

Upon this society I was a constant attendant, and I was frequently gratified by the indulgence of the president and the implied approbation of the society. It was on the close of one of those evenings, which were to me very precious opportunities, that the president took me by the hand, and requested me to accompany him into the vestry. 'Sit down, my good sir; you cannot but have seen, that I have long distinguished you in this society; that I have been pleased with your observations; and I have given indisputable evidence, that both my reason and my judgment, approved your remarks.' I bowed respectfully, and endeavored to express my gratitude in a manner becoming an occasion so truly flattering.

'My object,' said he, 'in seeking to engage you in private, is to request you would take home with you a pamphlet I have written against Relly's Union. I have long wondered that some able servant of our Master has not taken up this subject. But, as my superiors are silent, I have been urged by a sense of duty to make a stand, and I have done all in my power to prevent the pernicious tendency of this soul-destroying book.'

Although, at this period, I had never seen Relly's Union, yet my heart rejoiced, that Mason, this great and good man, had undertaken to write against it, and, from the abundance of my heart, my mouth overflowed with thankfulness.

'All that I request of you,' said Mr. Mason, 'is to take this manuscript home with you, and keep it till our next meeting. Meet me in this vestry, a little before the usual time. Read it, I entreat you, carefully, and favor me with your unbiassed sentiments.' I was elated by the honor done me, and I evinced much astonishment at the confidence reposed in me. But he was pleased to express a high opinion of my judgment, abilities, and goodness of heart, and he begged leave to avail himself of those qualities with which his fancy had invested me.

I took the manuscript home, perused it carefully, and with much pleasure, until I came to a passage at which I was constrained to pause, *painfully to pause*. Mr. Relly has said, speaking of the record which God gave of his Son: *This life is in his Son, and he, that believeth not this record, maketh God a liar*; from whence, inferred Mr. Relly, it is plain, that God hath given this eternal life *in the Son to unbelievers*, as fully as to believers, *else the unbeliever* could not, by his *unbelief make God a liar*. This, said Mr. Mason, *pinning upon the author's name*, is just as clear as that this writer is an *Irish Bishop*. I was grieved to observe, that Mr. Mason could say no more upon a subject so momentous; nor could I forbear allowing more than I wished to allow, to the reasoning of Mr. Relly. Most devoutly did I lament, that the advantage in argument did not rest with my admired friend, Mason; and I was especially desirous that this last argument should have been completely confuted. I was *positive, that God never gave eternal life to any unbeliever*; and

yet I was perplexed to decide how, *if God had not given life to unbelievers*, they could possibly *make God a liar, by believing that he had not.* My mind was incessantly exercised, and greatly embarrassed upon this question. What is it to make any one a liar, but to deny the truth of what he has said? But if God had nowhere said, he had given life to *unbelievers*, how could the *unbeliever make God a liar?* The stronger this argument seemed in favor of the grace and love of God, the more distressed and unhappy I became; and most earnestly did I wish that Mr. Mason's pamphlet might contain something that was more rational, more scriptural, than a *mere pun;* that he might be able to adduce proof positive, that the *gift* of God, which is everlasting life, was never *given to any but believers.* I was indisputably assured, that I myself was a believer; and right precious did I hold my *exclusive* property in the Son of God.

At the appointed time, I met Mr. Mason in the vestry. 'Well, sir, I presume you have read my manuscript?' I have, sir, and I have read it repeatedly. 'Well, sir, speak freely, is there any thing in the manuscript which you dislike?' Why, sir, as you are so good as to indulge me with the liberty of speaking, I will venture to point out one passage, which appears to me not sufficiently clear. Pardon me, sir, but surely *argument, especially upon religious subjects, is preferable to ridicule, to punning upon the name of an author.* 'And where, pray, is the objectionable paragraph to which you advert?' I pointed it out; but, on looking in his face, I observed his countenance fallen; it was no longer toward me. Mr. Mason questioned my judgment, and never afterward honored me by his attention. However, I still believed *Mason right, and Relly wrong;* for if Relly was right, the conclusion was unavoidable, *all men must finally be saved.* But this was out of the question, utterly impossible; all religious denominations agreed to condemn this heresy, to consider it as a damnable doctrine, and what every religious denomination united to condemn, must be false.

Thus, although I lost the favor of Mr. Mason, and he published his pamphlet precisely as it stood, when submitted to my perusal, yet my reverential regard for him was not diminished. I wished, most cordially wished success to his book, and destruction to the author against whom it was written.

In this manner, some months rolled over my head, when, accompanying my wife on a visit to her aunt, after the usual ceremonies, I repaired, according to custom, to the book-case, and turning over many books and pamphlets, I at length opened one that had been robbed of its title page; but in running it over, I came to the very argument which had excited so much anxiety in my bosom. It was the first moment I had ever seen a line of Mr. Relly's writing, except in Mr. Mason's pamphlet. I was much astonished, and turning to Mrs. Murray, I informed her, I held Mr. Relly's Union in my hand. I asked our uncle, if I might put it in my pocket? 'Surely,' said he, 'and keep it there, if you please, I never read books of *divinity; I know* not what the pamphlet is, nor do I wish to know.'

As I put it into my pocket, my mind became alarmed and perturbed. It was dangerous, it was tampering with poison, it was like taking fire into my bosom; I had better throw it into the flames, or restore it to the book-case; such was the conflict in my bosom. However, in the full assurance, that the *elect were safe; and that, although they took any deadly thing, it should not hurt them*, I decided to read the Union; and having thus made up my mind, I experienced a degree of impatience, until I reached home, when, addressing the dear companion of my youth, I said: I have, my dear, judged and condemned, before I have heard; but I have now an opportunity given me for deliberate investigation. 'But,' returned Mrs. Murray, 'are we sufficient of ourselves?' No, my love, certainly we are not; but God, all-gracious, hath said, *If any lack wisdom, let them ask of God, who giveth liberally, and upbraideth not.* My heart is exercised by fearful apprehensions; this moment I dread to read, the next I am anxious to hear what the author can say. We will therefore, lay this book before our God. There is, my love, a God who is not far from every one of us; we are directed to make our requests known unto Him for all things, by supplication and prayer. God hath never yet said to any, Seek ye my face in vain; we will then pray for his direction and counsel; and we may rest in the assurance of obtaining both. Accordingly, we entered our closet, and both of us, for we were both equally interested, prostrated ourselves before God, with prayers and tears, beseeching Him the God of mercy, to look with pity on us; we were on the point of attending to doctrines of which we were not, we could not be judges, and we earnestly supplicated Him to lead us into all truth. If the volume before us contained truth, we entreated him to show it to us, and to increase our faith; if, on the other hand, it contained falsehood, we beseeched God to make it manifest, that we might not be deceived. No poor criminal ever prayed for life, when under sentence of death, with greater fervor of devotion, than did my laboring soul upon this occasion supplicate for the light of life to direct my erring steps.

After thus weeping, and thus supplicating, we opened the bible, and began to read this book, looking into the bible for the passages to which the writer referred. We were astonished and delighted at the beauty of the scriptures, thus exhibited: it seemed as if every sentence was an apple of gold in a picture of silver; and still, as we proceeded, the wonder was that so much divine truth should be spoken by so heinous a transgressor; and this consideration seemed suggested as a reason why I should not continue reading. Can anything good proceed from such a character? Would not truth have been revealed to men eminent for virtue? How is it possible discoveries, so important, should never, until now, have been made, and now only by this man? Yet I considered, *God's ways were in the great deep;* he would send by whom he would send; *choosing* the *weak* and *base* things to confound the *mighty* and the *strong*, that no flesh should glory in his presence. And, as my lovely wife justly observed, *I was not* sure all I heard of Mr. Relly was true;

that our Saviour had said to his disciples, They shall say all manner of evil of you *falsely;* and the present instance may be a case in point. 'You have no personal acquaintance with Mr. Relly,' said she; 'nor do you know that any of those from whom you have received his character, are better informed than yourself. I think it doth not *become us to speak or believe evil of any man without the strongest possible proof.*' All this was rational; I felt its full force, and blushed for my own credulity. I proceeded to read. The Union introduced me to many passages of scripture which had before escaped my observation. A student, as I had been of the scriptures, from the first dawn of my reason, I could not but wonder at myself: I turned to Mr. Mason's book, and I discovered want of candor, and a kind of duplicity, which had not before met my view, and which perhaps would never have caught my attention had I not read the Union. I saw the grand object untouched, while Relly had clearly pointed out the doctrines of the gospel. Yet there were many passages that I could not understand, and I felt myself distressingly embarrassed. One moment I wished from my soul I had never seen the Union; and the next my heart was enlarged, and lifted up by considerations which swelled my bosom to ecstacy. This was the situation of my mind during many succeeding months, and a large proportion of my time was passed in reading and studying the scriptures, and in prayer? My understanding was pressing on to new attainments, and the prospect brightened before me. I was greatly attached to my minister, Mr. Hitchins: he was eminent in his line, and a most pleasing preacher. Mrs. Murray was in the habit of taking down his sermons in short hand. We were delighted with the man, and accustomed to consider him a genuine gospel preacher. It happened that Mr. Hitchins took a journey into the country, and was absent on the sabbath day. Come, my dear, said I, our minister is out of town, let us avail ourselves of the opportunity, and hear the writer of the Union; this is a privilege, which few, who read books, can have; as authors are generally numbered with the dead before their labors are submitted to the public eye.' Her consent was yielded to my solicitations; but we were terrified as we passed along, in the fear of meeting some of our religious brethren: happily, however, we reached the meeting-house without encountering any one to whom we were known.

Mr. Relly had changed his place of worship, and we were astonished to observe a striking proof of the falsehood of those reports which had reached us; no coaches thronged the street, nor surrounded the door of this meeting-house; there was no vestige of grandeur, either within or without. The house had formerly been occupied by Quakers; there were no seats, save a few benches; and the pulpit was framed of a few rough boards, over which no plane had ever passed. The audience corresponded with the *house. They* did not appear very religious; that is, they were not *melancholy;* and I therefore suspected they had not much piety

I attended to everything; the hymn was good, the prayer excellent, and I was astonished to witness, in so bad a man, so much apparent devotion; for still, I must confess, the prejudices I had received from my religious friends, were prevalent in my mind. Mr. Relly gave out his text. '*Either make the tree good and its fruit good, or the tree corrupt and the fruit corrupt; for every tree is known by its fruit; a good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit.*' I was immeasurably surprised. What, thought I, has this man to do with a passage so calculated to condemn himself? But, as he proceeded, every faculty of my soul was powerfully seized and captivated, and I was perfectly amazed, while he explained *who* we were to understand by the *good*, and *who* by the *bad trees*. He proved, beyond contradiction, that a *good tree* could not bring forth any *corrupt fruit*, but there was no man, who lived and sinned not; all mankind had corrupted themselves; there were none therefore *good; no, not one.*

No *mere man*, since the fall, has been able to keep the commandments of God; but *daily* doth break them, in *thought*, in *word*, and in *deed*. There was, however, one *good tree*, JESUS; He indeed stands, as the apple-tree, among the trees of the wood; He is that *good tree*, which cannot bring forth *corrupt fruit;* under his shadow the believer reposeth; the fruit of this tree is sweet to his taste; and the matter of his theme constantly is, *Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.*' I was constrained to believe, that I had never, until this moment, heard the Redeemer preached; and, as I said, I attended with my whole soul. I was humbled, I was confounded; I saw clearly, that I had been all my life expecting *good fruit* from *corrupt trees, grapes on thorns, and figs on thistles.* I suspected myself; I had lost my standing; I was unsettled, perturbed, and wretched. A few individuals whom I had known at Mr. Whitefield's tabernacle, were among Mr. Relly's audience, and I heard them say, as they passed out of the aisle of the church, I wonder how the Pharisees would like our preacher? I wished to hear Mrs. Murray speak upon the subject; but we passed on wrapped in contemplation. At length I broke silence: Well, my dear, what are your sentiments? 'Nay, my dear, what is *your* opinion?' I never heard truth, unadulterated truth, before; so sure as there is a God in heaven, if the scriptures be the word of God, the testimony this day delivered, is the truth of God. It is the first consistent sermon I have ever heard. I reached home full of this sermon; took up the Union, read it with new pleasure; attended again and again, upon Mr. Relly, and was more and more astonished. Mr. Hitchins returned home, but, as I conceived, very much changed, more inconsistent than ever. 'No, my dear,' said my wife, 'it is you, who are changed; he preaches, as I can prove by my notes, precisely the same; yet it is truly surprising, that his multiplied contradictions have, until now, passed without our observation.' Well, said I, what are we to do? Can we, in *future, bear such* inconsistencies, now that we are better in-

formed? Suppose we keep our seats as usual; attending, however, one half of every Sabbath, to the *preacher of Christ Jesus*? On this we immediately determined, and, by this expedient, we imagined we might be gratified by hearing the truth, without running the risk of losing our reputation; for we well knew, that, as *professed* adherents of Mr. Relly, we could no longer preserve that *spotless fame we delighted to cherish.*

I now commenced the reading of the Scriptures, with augmented diligence. The Bible was indeed a new book to me; the veil was taken from my heart, and the word of my God became right precious to my soul. Many scriptures, that I had not known, forcibly pressed upon my observation; and many, that, until now, I had not suffered myself to believe. Still the doctrine of *election* distressed me; unfortunately, I had connected this doctrine of *election* with the doctrine of *final reprobation;* not considering, that, although the *first* was indubitably a scripture doctrine, the *last was not to be found in, nor could be supported by revelation.* I determined to call upon, and converse with Mr. Hitchins, on this important subject. I found him in his study, encompassed about with the writings of great men. I wait upon you, sir, for the purpose of obtaining help. The Arminians show me many scriptures, which proclaim the universality of the Atonement. I cannot answer them. What my dear sir, shall I do? 'Why, sir, the doctrines of election, and reprobation, are doctrines we are bound to believe, as articles of our faith; but I can say, with the Rev. Mr. Hervey, I never wish to think of them, except upon my knees. I never heard any one undertake to explain them, who did not still further embarrass the subject. One observation is, however, conclusive, and it never fails effectually to silence the Arminian: That if, as they affirm, *Christ Jesus died for all men, then assuredly all men must be saved; for no one can be eternally lost, for whom the Redeemer shed his precious blood;* such an event is impossible. Now, as the Arminians will not admit a possibility, that all will finally be saved, they are thus easily confounded.' This, I thought, was very good; it was clear, as any testimony in divine revelation, that *Christ Jesus, died for all,* for the sins of the whole world, for every man, &c.; and even Mr. Hitchins had declared, that *every one, for whom Christ died, must finally be saved.* This I took home with me to my wife: she saw the truth, that we were so well prepared to embrace, manifested even by the testimony of its enemies, and we were inexpressibly anxious to hear, and to understand. We now attended public worship, not only as a duty, conceiving that we thus increased a fund of righteousness, upon which we were to draw in every exigence, but it became our *pleasure*, our *consolation*, and our *highest enjoyment.* We began to feed upon the *truth as it is in Jesus*, and every discovery we made filled us with unutterable transport. I regarded my friends with *increasing affection, and I conceived, if I had an opportunity of conversing with the whole world, the whole world would be convinced.* It might truly have been said, that we had a taste of *heaven below.*

was soon whispered in the tabernacle, that I had frequently seen going to, and coming from Relly's meeting! This alarmany, and one dear friend conversed with me in *private* upon ubject, heard what, from the abundance of my heart, my mouth constrained to utter, smiled, pitied me, and begged I would not o communicative, lest the business should be brought before ociety, and excommunication might follow. I thanked him for aution; but as I had *conversed only with him*, I had hazarded ng. In a short time I was cited to appear before the society, hipping in Mr. Whitefield's tabernacle; I obeyed the summons, ound myself in the midst of a very gloomy company, all seemin great distress; they sighed very bitterly, and at last gave me derstand, that they had heard, I had become an attendant upat monster, Relly, and they wished to know if their informawas correct. I requested I might be told, from whom they their intelligence? and they were evidently embarrassed by question. Still, however, I insisted upon being confronted with accuser, and they at length consented to summon him; but I nearly petrified when I learned it was the identical friend, who *privately conversed with me, and who had privately cautioned me*, had lodged the information against me! Upon this friend I called, in my way to the tabernacle, confiding to him my situ-; he said, he had feared the event; he pitied me, and prayed me. But he did not calculate upon being confronted with me, his confusion was too great to suffer his attendance. It was referred to me: 'Was it a fact, I had attended upon Relly?' d. 'Did I believe what I had heard?' I answered that I did d my trial commenced. They could not prove, I had violated articles, to which I had subscribed. I had, in no point of , infringed the contract, by which I was bound. But they apended, if I continued to approbate Relly, by my occasional atance on his ministry, my example would become contagious; pt, therefore, I would give them my word, that I would wholandon this pernicious practice, they must, however unwillingronounce upon me the sentence of excommunication. I refuto bind myself by any promise; I assured them I would cone to hear, and to judge for myself; and that I held it my duty ceive the *truth of God* wherever it might be manifested. 'But y holds the truth in unrighteousness.' I have nothing to do his unrighteousness; my own conduct is not more reprehen-, than heretofore. They granted this; but the force of exam- was frequently irresistible, and, if I were permitted to follow, ensured, my own inclination, others might claim the same inence, to the utter perversion of their souls. It was then coned in my favor, that, if I would confine my sentiments to my bosom, they would continue me a member of their commu-. I refused to accede to this proposal. I would not be under obligation to remain silent. I must, so often as opportunity ht present, *consider* myself as called upon to advocate truth.

The question was then put—Should I be considered a memb
the society upon my own terms? And it was lost by only t
voices.

It was one in the morning, when I returned home to my poo
consolate wife, who was waiting for me; and when I entere
apartment, my spirits were so sunk, that, throwing myself in
chair, I burst into tears. But the sweet soother of my every
hastened to communicate that consolation she was so emin
qualified to bestow. 'Now,' said she, 'for the *first time*, you k
what it is to suffer for Christ's sake; and you must arm you
with fortitude to bear, what the adherents of Mr. Relly mu
ways bear. Let us offer up praise and thanksgiving, that it
worse. *Fear not those, who can only kill the body :* these, hou*

* The passage of scripture here referred to, is Matt. x. 28, Luk
4, 5. See the passages and their contexts. The word rendered h
Gehenna, for the sense of which see Matt. v. 22, and xxiii. 33. It
mary signification was the valley of Hinnom, near Jerusalem, v
the Jews made a place of legal punishment; but the word is also
figuratively to signify the afflictions which befel the Jews at the ti
the destruction of their city. These are the unquestionable, and, i
view, the only senses in which gehenna occurs; and the followin
list of the twelve places in which it may be found in the New T
ment: Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark i
45, 47; Luke xii. 5; James iii. 6.

To 'destroy soul and body in *gehenna*,' as we read Matt. x. 28,
utterly to destroy a person by casting him into the fire which was
constantly burning in the valley of Hinnom. The Jews, after
subjection to the Romans, had not the power lawfully to take
When Pilate, the Roman governor told the Jews to take Christ
punish him according to their laws, they replied, 'It is not lawfu
us to put any man to death.' John xviii. 31. Here then were the
powers referred to in Matt. x. 28—the Jewish and the Roman p
The Jews could torture and scourge in their synagogues, but the
man power alone could lawfully take life. 'Fear not them whic
ture the body.' The Greek verb cannot be rendered *kill*, becaus
act is distinguished from killing, which is immediately spoken of i
same verse. 'Fear not them which *torture* the body, but are not
to *kill (psuche)* the life,' i. e. destroy life. The Jews were not la
ly able to destroy life; but the Romans were able. The disc
therefore were warned by their Master to fear that power less w
could torture without 'killing the soul,' or destroying life, tha
power which could cast them into the fire of the valley of Hinnom

It has been usual to interpret this passage as having reference to
—'Fear God, who is able to destroy both soul and body in hell.'
there is a very serious objection to this interpretation, viz.; Jesus
his disciples in the same conversation *not* to be afraid of God, fi
would certainly take care of them. 'Are not two sparrows sold
farthing? and one of them shall not fall on the ground without
Father. But the very hairs of your head are all numbered. FEA
NOT, therefore, ye are of more value than many sparrows.' Here
are instructed not to be afraid that God will forsake them.

not power to kill the body; it is true, they can do more; they nurder our good name, which is rather to be chosen than life : But let us not fear; our God will be with us, He will pre- and protect us.' Our hearts, however, were very full, and great devotion we wept and prayed together.

ıout this time, the grandfather of my Eliza sent for her to vis- n, at his country seat, ten miles from London; this was highly ying, and abundantly more so, as I also was included in the ıtion. After seeing and conversing with me, he sincerely la- ed, that he had been so far duped by the artful and designing, put the disposition of the greater part of his property at his ıse, entirely out of his own power; but what he could do, he cheerfully did. Yet even here we were pursued by disap- ment. He requested me to procure him a capable, sober do- c; and I engaged a woman, who, as I believed answered his ipfion: but, proving an artful hussey, she gradually obtained the mind of the old gentleman, an astonishing influence, that ed in a marriage, which effectually prevented his family con- ns from ever again visiting him! Thus were our new-born tations, from a reconciled parent, levelled with the dust. A of calamities succeeded; those whom I had esteemed my and dearest friends, proved my most inveterate foes, and, find- impossible to reclaim us, from what they conceived the paths ror, persecuted us with unceasing virulence. *Presents*, be- d in the day of confidence, as tokens of affection, were claim- *legal debts*; and as the law does not allow presents, I was ar- l for the amount, betrayed, by my religious friends, into the s of bailiffs, at a time when, had the promised lenity been ex- d, I could have paid to the utmost farthing. Thus Heaven ht proper to keep us low; but our faith increased and we cher- that hope, which maketh not ashamed; and, even while strug- with difficulties, we enjoyed a heaven upon earth. Gradual- ırmounted the greater part of my difficulties. At the house of rother William, I had an interview with our once obdurate ger brother; he seemed penetrated with sorrow for our long- ıued estrangement; he hung upon my neck, wept bitterly, and ssed a fear, that I could never forgive him. I also shed many and, extending to him the hand of amity, clasped him to my

m the above considerations, we are persuaded the following is the ense of the passage in question: 'Fear that power less which can ge and torture your bodies, but cannot destroy life, than the pow- ich can lawfully and totally destroy you in the valley of Hinnom,' ace where judicial death was inflicted. These two powers are uished, Matt. x. 17, 18: 'Beware of men, for they will deliver you the councils, and they will scourge you in their synagogues.' vas the Jewish power, that could not lawfully take life; and the n power is referred to in the next verse: 'And ye shall be brought *governors* and *kings* for my sake, for a testimony against them e *Gentiles*.' T. W.

bosom, with a most cordial embrace. This was a most pleasant circumstance to my beloved Eliza; all now seemed delightful. We had a sweet little retirement in a rural part of the city; we wanted but little, and our wants were all supplied; and perhaps we enjoyed as much as human nature can enjoy. One dear pledge of love, a son, whom my wife regarded as the image of his father, completed our felicity. But, alas! this boy was lent us no more than one short year! He expired in the arms of his agonized mother, whose health, from that fatal moment, began to decline. I was beyond expression terrified. Physicians recommended the country; but my business confined me in London, and my circumstances would not admit of my renting two houses. I took lodgings at a small distance from town, returning myself every day to London. The disorder advanced with terrific strides; my soul was tortured; every time I approached her chamber, even the sigh, which proclaimed she still lived, administered a melancholy relief. This was indeed a time of sorrow and distress, beyond what I had ever before known; I have been astonished how I existed through such scenes. Surely, in every time of trouble, God is a very present help. I was obliged to remove the dear creature, during her reduced situation, the house in which I had taken lodgings being sold; but I obtained for her a situation about four miles from town. The scenes around her new lodgings were charming; she seemed pleased, and I was delighted. For a few days we believed her better, and again I experienced all the rapture of hope. My difficulties, however, were many; I was necessitated to pass my days in London; could I have continued with her, it would have been some relief. But as my physician gave me no hope, when I parted from her in the morning, I was frequently terrified in the dread of meeting death on my return. Often, for my sake, did this sweet angel struggle to appear relieved; but, alas! I could discern it was a struggle, and my anguish became still more poignant. To add to my distress, poverty came in like a flood. I had my house in town, a servant there; the doctor, the apothecary, the nurse, the lodgings in the country; every thing to provide; daily passing, and repassing. Truly my heart was *very sore*. I was friendless. My religious friends had, on my hearing and advocating the doctrines preached by all God's holy prophets, ever since the world began, become my most inveterate foes. Our grandfather was under the dominion of the woman I had introduced to him, who had barred his doors against us; the heart of our younger brother was again closed, and, as if angry with himself for the concessions he had made, was more than ever estranged; and even our elder brother, who in every situation had for a long season evinced himself my faithful friend, had forsaken us! I had, most indiscreetly, ventured to point out some errors in the domestic arrangements of his wife, which I believed would eventuate in his ruin, and he so far resented this freedom, as to abandon all intercourse with me. Among Mr. Relly's acquaintance, *I had no* intimates, indeed hardly an acquaintance; I ha

suffered so much from religious connexions, that I had determined, as much as possible to stand aloof, during the residue of my journey through life. Thus was I circumstanced, when the fell destroyer of my peace aimed his most deadly shafts at the bosom of a being far dearer to me than my existence. My credit failing, my wants multiplying, blessed be God, my Eliza was ignorant of the extent of my sufferings; she would have surrendered up her life, even if she had feared death, rather than have permitted an application to either of her brothers; yet was I by the extremity of my distress, precipitated upon a step so humiliating. Stopping at a coffee-house near our brother William's, I penned a hurried line, requesting he would give me an immediate meeting; and sending it by a porter, I waited, in agony indescribable, its effect. Almost instantaneously he entered the coffee-house, and, without uttering a word, took a seat; nor was I for some moments able to articulate. My soul was tortured; he saw it and could not avoid feeling. At length he questioned, 'Pray, what is the matter?' Your sister is very near her end, and, were we both so, it would be to me the cause of exultation, and you would have been spared this trouble. My application to you will be a sufficient explanation of my circumstances; and should you think proper to call upon a once dear, now dying sister, I have to request you would not notice my having sought this interview, it would embitter the last moments of her life. He was amazingly shocked, yet, as this was the first syllable he had heard of her indisposition, he flattered himself my fears had magnified the danger; but he assured me, he would see her without delay. I however desired he would grant me time to prepare her for his visit; it must, said I, appear entirely accidental; and I hastened to our lodgings. I met your brother William, my love, who, having heard you are indisposed, kindly inquired after you; I think he means to visit you. 'If, my precious friend, you have not descended so low as to ask any favor of him, I shall be glad to see him.' I will not, my love, do any thing, which I ought not to do. I sat down by her bed-side. That face upon which strangers had gazed enraptured, was now the seat of death's wan harbinger, and her struggles to conceal her sufferings, were but too visible. Quitting the room, I inquired of the nurse how she had been during my absence? She told me, she had endured much pain, was very anxious for my return, and expressed a fear that she should never again behold me. I was summoned by the mistress of the house, who was so charmed by the deportment of my Eliza, and had conceived so great an affection for her, as to find it difficult to quit her apartment. But my suffering friend, taking my hand, and drawing me near her, whispered a wish, that we might be alone; I gave the good lady a hint, who instantly withdrew.

I kneeled by her bedside: she drew me closer to her, and throwing her feeble, her emaciated arms around my neck she gave me a fervent embrace; I was unutterably affected. 'Be composed my dear,' *said she, 'and let* those precious moments be as calm as

possible; we may not be allowed another opportunity. Dear faithful friend, in life,—in death, dearer to me than my own soul,—God reward you for all the kind care you have taken of me. O! may my heavenly Father provide some one to supply my place, who may reciprocate the kindness you have shown me. Pray be composed; remember we are not at home; that we shall shortly meet in our Father's house'—here she paused—and again resuming—'Our parting, when compared with eternity, will be but for a moment. What though we have not continued together so long as we fondly expected, yet, my love, we have had an age of happiness. It is you, my precious husband, who are the object of pity. God all gracious console and support you. Be of good cheer, my love, we shall meet in the kingdom of the Redeemer—indeed, indeed we shall.' Again, she threw her dying arms around me; her soul seemed struggling with the magnitude of her emotions. For me, I could not have articulated a syllable for the world. It is astonishing I did not expire; but there is a time to die. Again like the wasting taper, she seemed to revive. Again, with uncommon energy, she pronounced, upon her almost frenzied husband, the solemn benediction; this brought on a cough: she pointed to a phial upon her dressing table. I gave her a few drops. 'There, my best friend, I am better—be composed, my faithful, my suffering guide, protector, husband. Oh! trust in the Lord: let us, my love, stay upon the God of our salvation; He will never leave us; He will never forsake us'—then grasping my hand, she continued: 'These moments, my dear are very precious; we have had many precious moments; you will not go out again, I shall not again lose sight of you. You will abide with me, so long as I shall continue'—I could contain no longer: My suppressed agony became audible; she drew me to her: 'Do not distress me, my love.'—She was deeply affected; her cough came on with additional violence. The sound of my voice brought in the kind lady of the house; she believed the angel had escaped. I requested her to reach the phial. The expiring saint motioned it away. 'It is too late, my love,' she would have added; but utterance instantly failed her, and without a single struggle, she breathed her last, still holding my hand fast in hers. I was on my knees by her bedside. I saw she was breathless, but she still held my hand. Ten thousand worlds, had I possessed them, I would have given, for permission to have accompanied her beatified spirit. I am astonished that I retained my reason. Only a few weeks, a few tremendous weeks since the commencement of her illness, had rolled on when, kneeling in speechless agony by her bedside, I saw her breathe her last; she expired without a sigh, without a pang, and I was left to the extreme of wretchedness. A few moments gave me to reflection—I contemplated her form, beautiful even in death; she was no more a sufferer either in body or mind, and, for a little while, I derived malignant satisfaction, *from the consideration* of what her brothers would endure, when *they found, that,* in this world they should no more behold her. I

was shocked at myself; it seemed as if the sainted spirit mildly reproved me; I clasped my hands in agony; I supplicated pardon of the deceased, and of her God. It appeared to me, I had been deficient in affection, and the idea spoke daggers to my soul. Memory cruelly summoned before me many instances, in which she might have been obliged, but distraction was in this thought. I sat in speechless agony by her bedside; having locked the door, no one could obtain entrance. Almightly God, how unutterable were the sorrows of my soul!!!

I was aroused from this state, by the arrival of our brother William. He obtained entrance; he glanced upon the bed—gazed for a moment—averted his eyes—trembled, and became pale as the face of my lamented saint—and at length in silent agony, quitted the apartment. The good lady of the house now made her appearance, and in a tone of sympathy supplicated me to retire. The necessary offices were performed, and all that remained of my wedded friend was prepared for the undertaker, who came by the order of her opulent brother: that brother, who had nefariously robbed her of her right of inheritance, who contributed so largely, while she lived, to her sufferings, and who now endured anguish more than equivalent for all the riches of the world. A hearse and mourning coaches attended, and the dear remains, followed by her brothers and their families, were entombed in the family vault. The coachman was directed to convey me, after the interment to the house of our younger brother. He was again a prey to contrition and to sorrow, and he urged me to cherish hope. I assured him, I had nothing to do with hope, at least in this world. He made great professions of affection, and liberal promises of future kindness; but it was too late; and though I believe he was at the time sincere, yet, when his strong feelings subsided, he was himself again.

Here I close another period of my eventful life! What a sad reverse! A few short weeks since, I was in the most enviable circumstances; my situation was charming, my dwelling neat and commodious; my wife, the object of my soul's devout and sincere affection, her lovely offspring swelling the rapture of the scene, a male and female domestic attached to our persons, and faithful to our interest; and the pleasing hope, that I should enjoy a long succession of these delights. Now I was alone in the world; no wife, no child, no domestics, no home; nothing but the ghosts of my departed joys. In religion, and religion only, the last resort of the wretched, I found the semblance of repose; religion taught me to contemplate the state to which I was hastening; my dreams presented my departed Eliza; I saw her in a variety of views, but in every view celestial: sometimes she was still living, but in haste to be gone; sometimes she descended upon my imagination, an heavenly visitant, commissioned to conduct me home; and so much of felicity did I derive from those dreams, that I longed for the hour of repose, that I might reiterate the visionary bliss.

But new *embarrassments* awaited me; doctors, apothecaries,

grocers, &c. &c., advanced with their bills; yet I was not much affected. I was overwhelmed by far greater afflictions. My health had greatly suffered. My sight, by excess of sorrow,—so said my physician,—was almost gone. Often have I traversed George's-Fields, where many have met death on the point of the foot-pad's dagger, in the mournful hope of meeting a similar fate; forgetting, in the state to which I was reduced, that, in thus devoting myself to destruction, I indubitably ranked with the *self-murderer*. The eldest brother of my departed friend continued, from the period of his sister's demise, uniformly kind; through his instrumentality, many of my most pressing debts were discharged. My mind seemed subdued; it became a fit residence for sorrow, when I received a letter from Ireland, written by my brother James. Many of our family were numbered with the dead; of all her children, my mother, had now only three surviving sons and two daughters. My eldest sister was married, and my mother, leaving our common property in her care, was about to repair with her youngest daughter, and two sons, to England. She was not apprized of the death of my Eliza. I had written her, that I was blest with a most lovely and exemplary companion; but from the death of my son, and the farther and *entire* prostration of my terrestrial happiness, I had suspended my communications. I was now again necessitated to take a house; my mother and my brothers resided with me; and my sister with a lady, to whom she had been introduced in Ireland. She soon after married, and, as I believed imprudently, and I saw her no more. I now lived a mournful life; the world appeared to me in a very different point of view, from what it had formerly done; yet I derived ecstatic pleasure from my views of revelation. William Neale became convinced of the truth, *as it is in Jesus;* and, of course, an adherent of Mr. Relly. This soothed me, and the word of God was an abiding consolation. To a few individuals I was made a messenger of peace; but my mother, and my brother James, remained inveterate opposers of the doctrines I had embraced. I sometimes visited the tabernacle, and, conceiving an affection for all men, I had a kind of satisfaction in standing in the midst of my brethren. It was at the tabernacle I was informed, that a poor, unhappy, widowed woman, sister to a man whom I had loved, was in most deplorable circumstances; she had been deceived by a villain; her kindred had been made acquainted with her situation, but their indignation was kindled against her; they would not see her; and her religious connexions abandoned her, while she was suffering all the miseries of want, accompanied by her own agonizing reflections. I discovered her in a miserable room; no glass in the windows, no fire in the chimney; she was laying on something which had been a bed; a child, of a few days old in her bosom, but no nourishment for it; another child dead by her side, and a third apparently dying. Upon my entrance she covered her face with her hands. 'I know *you, sir; you are come* to upbraid me: yes, I deserve it all; but

by and by my measure will be full.' I burst into tears. I come to upbraid you? God forbid. No, poor sufferer; I am come a messenger from that God, who giveth liberally, and upbraideth not. Be of good cheer, you have still a Father, who loves you with an everlasting love, and he has sent me to comfort you; he has seen your affliction, and he has bid me relieve you.

This seemed too much for the poor, forlorn creature; she appeared in the moment of expiring. I ran out of the house, into a shop at the corner of the alley, the mistress of which was, to my knowledge, perfectly acquainted with the situation of the sufferer. I demanded, why she thus neglected a human being? 'Ah, the wretched creature, she deserves this and more,' was this *good woman's* reply. But although neither the love of God, nor of human nature, could move this hard-hearted woman, I had that in my pocket, which possessed, for her, an irresistible charm; and at the hazard of my reputation, I bade her procure coal, a restorative cordial, and a blanket to cover the sufferer. I then proceeded to the dwelling of a lady, one of Mr. Relly's congregation, to whom I had recently been introduced; I represented the situation, in which, in the midst of an opulent city, I had discovered a fellow creature. The lady was extremely affected, and visited the poor penitent, whom I found relieved and comforted. She requested me with many tears, to put up a note for her aid was instantaneous. The next day, Sunday, I again her in the tabernacle. There happened, on that day, to preach in the tabernacle a Mr. Edwards, whom I had formerly known, in connexion with Mr. Wesley. I presented a note in the following words: The prayers of this congregation are requested in behalf of a widow indeed, confined to a bed of sickness, without property and encompassed by the dying and the dead. I attended again in the tabernacle in the evening, and when the sermon closed, Mr. Edwards said: 'If the person be here, who put up the note this morning, in behalf of a widow indeed, I should be glad to speak with him in the vestry.' Accordingly presenting myself, I was very cordially received by Mr. Edwards, who observed, he was happy I was the person; that his feelings had been greatly affected by the note; that he had read it to a lady, at whose house he had dined, who, putting two guineas into his hand, requested him, if possible, to find out the widow indeed, and bestow them upon her. I conveyed this little sum to the sorrowing woman, with feelings, which those who know how to sympathize with the unfortunate will easily understand; and I assured the poor mourner, that the God, who *gives* and *forgives*, had sent her another proof of his favor. Arise, said I, forlorn sufferer, and sin no more. I had the charge of the child's funeral; the other recovered. The mother was soon abroad, and continued, ever after, to conduct with exemplary propriety. This instance, among a thousand others, proves, that faith in the promises is the best stimulus to that pure and undefiled religion, *which consists* in relieving the oppressed of every

description; and with gratitude I confess, that this pure and undefiled religion was, to me, a never-failing source of consolation. I was full of the gospel; gladly would I have sacrificed my life, if I might thus have brought all men acquainted with the riches of the grace of the gospel of God our Saviour; and my soul was often wrought up to a degree of ecstacy, by the views, exhibited to my understanding, in the pages of divine revelation. Yes, I have experienced, that a belief of the truth disposes the mind to love God, and to do good to man; and so greatly was my heart affected by the plan of redemption, that I have, in the midst of the streets of London, been so entranced in contemplating its glories, that I have only been awakened to recollection, by the jostling crowd, who wondered as they passed; yet, while in the fulness of my heart, I embraced every opportunity of expatiating upon the great salvation, everything beside had lost the power to charm, or even tranquillize, and the torturing sensations I experienced, from reflecting upon past times, were not to be expressed: death had for me an angel's face, and I viewed this *sometimes king of terrors*, as my emancipating friend.

The forbearance of my creditors was at length exhausted. Debts crowded upon me. Demands, which I was utterly unable to answer, were continually made. Had the health of my lovely wife been continued, I was in a very fine way. Her sickness, her death, by dashing from me the cup of felicity, while expenses accumulated, debilitated my mind, and rendered me unequal to those efforts, which my exigencies required. In the midst of my supineness, I was taken by a writ, and borne to a spunging-house. My sensations were, on this occasion, very different from those which I had formerly experienced, in a similar situation; and I derived, from the expected seclusion, a kind of melancholy pleasure. The officer was astonished at my apathy; I refused sustenance; I had no inclination for food. I would swallow nothing but water. I would have no bed: a bed must be paid for, and I was pennyless. I slept on the floor of a room, hung with cobwebs, the windows of which were secured by iron bars. I prayed most fervently to Him, with whom are the issues of life and death, that as He had not allowed his creatures the privilege of departing out of time, when, and how they pleased, He would graciously vouchsafe to grant me my deliverance from a world, where I could serve neither my God, my neighbor, nor myself. But, alas! as I have often found, death comes not at call. The barred windows admitted just light enough to announce the return of day; soon after which, the keeper unlocked the door, and in a surly manner, asked me how I did? Indifferent, sir, I replied. 'By G—, I think so! but sir, give me leave to tell you, *I* am *not* indifferent, and if you do not very soon settle with your creditors, I shall take the liberty to lodge you in Newgate. I keep nobody in my house that does not spend anything, damn me. I cannot keep house, *and pay rent* and taxes for nothing. When a gentleman behaves

civil, I behave civil; but, damn me, if they are sulky, why then, do, ye see, I can be sulky too; so, sir, you had better tell me what you intend to do.' Nothing. 'Nothing? damn me, that's a good one; then, by G— you shall soon see *I* will do *something*, that you will not very well like.' He then turned upon his heel, drew the door with a vengeance, and doubled-locked it. Soon after this, his helpmate presented herself, and began to apologize for her husband; said he was very quick; hoped I would not be offended, for he was a very good man in the main; that she believed there never was a gentleman in that house, (and she would be bold to say, there had been as good gentlemen there, as in any house in London) who had ever any reason to complain of his conduct. He would wait upon any of my friends, to whom I should think fit to send him, and do all in his power to make matters easy; 'and if you please, sir, you are welcome to come down into the parlor and breakfast with me.' And pray, my good lady, where are you to get your pay? 'O, I will trust to that, sir; I am sure you are a gentleman. Do, sir, come down and breakfast; you will be better after breakfast. Bless your soul, sir, why there have been hundreds, who settled their affairs, and did very well afterwards.' I was prevailed upon to go down to breakfast. There was, in the centre of the entry, a door half way up, with long pikes; every window was barred with iron; escape was impossible; and indeed I had no wish to escape; a kind of mournful insensibility pervaded my soul, for which I was not then disposed to account, but which I have since regarded as an instance of divine goodness, calculated to preserve my little remains of health, as well as that reason, which had frequently tottered in its seat.

To the impertinent prattle of the female turnkey I paid no attention; but, hastily swallowing a cup of tea, I retired to my prison. This irritated her; she expected I would have tarried below, and as is the custom, summoned my friends, who, whether they did anything for my advantage or not, would, by calling for punch, wine, &c. &c., unquestionably contribute to the advantage of the house. But as I made no proposal of this kind, nor indeed ever intended so to do, they saw it was improbable they should reap any benefit by or from me; and having given me a plentiful share of abuse, and appearing much provoked that they could not move me to anger, they were preparing to carry me to Newgate, there to leave me among other poor, desperate debtors; and their determination being thus fixed, I was at liberty to continue in my gloomy apartment, and, what I esteemed an especial favor, to remain there uninterrupted. I received no invitation either to dinner, tea, or supper; they just condescended to inform me, when they came to lock me in, that I should have another lodging the ensuing night; to which I made no reply. My spirits, however, sunk in the prospect of Newgate. There, I was well informed, I could not be alone; there, I knew, my associates would many of them be atrocious offenders, and I *was in truth* immeasurably distressed. It was now

that every argument, which I had ever read in favor of suicide, was most officiously obtruded upon my mind, and warmly impressed upon my imagination. It was stated, that my Almighty Father could not be angry with me for leaving such a world, in such circumstances; the opposition of reason seemed to result from the prejudices of education; 'and,' said illusive fancy, 'as it is appointed for all men once to die,* to do that to-day, which I may do to-morrow, and what I must shortly do, cannot be very wrong.' It is true, my monitor assured me, that the God, who had created me, was the only proper judge of the exact moment, when I ought to be removed out of time; that He best knew what benefit might accrue to myself, or the community, by my longer continuance in this vale of tears; yet these remarks, with many more of the same description, were not sufficiently imposing to endow me with resolution still to '*abide the pelting of the pitiless storm;*' and I determined to finish my wretched existence, before the dawning of another morning. This was indeed a night of horror; but, in the moment of executing my fatal, my God-dishonoring purpose, the image of my Eliza, irradiating the prison walls, seemed to stand be-

* Mr. Murray here partly quotes a passage of scripture which is very generally misunderstood. We take the liberty to subjoin what we consider to be its true sense. The apostle had been speaking of the resemblance between the Jewish and Christian dispensations, an analogy which he traces not only in the ninth chapter, but through it to the end, and far into the tenth. *The men* unto whom it was appointed to die were the priests, who died figuratively in their sacrifices. Their death was a *sacrificial* death, and for this reason it was compared to the death of Christ, who died a sacrifice for all mankind. Hence it is said, 'As, (mark the comparison) it is appointed unto men once to die, so Christ was once offered to bear the sins of many.' Here it is evident the death of these men was spoken of in a sacrificial point of view, because it is compared with the death of Christ as a sacrifice. The common death of all men is not sacrificial; and how then can it be compared with the death of Christ as an offering for the sins of many? 'But after this the judgment.' What was this judgment? Ans. A part of the Jewish ceremonies connected with the sacrificial death of the high priest. Hence, the breastplate of the priest was called 'the breastplate *of judgment*,' and the priest was said to bear *the judgment* of the children of Israel upon his heart when he went into the holy place. This breastplate he wore after his death in the sacrifice. The priest died once in the sacrifice, and after that bore the judgment of the children of Israel, i. e. their justification, upon his breast. They then stood legally judged, or justified, in the sight of God, and the breastplate was a sign of it. *As* the priest died for the Jews, *so* Christ died for all mankind. *As* after the priest's death he bore, in sight of all who looked for him, the judgment or justification of Israel on his heart, so Jesus, unto all who looked for him, appeared the second time, raised from the dead, bearing *the judgment*, or *justification* of all men upon his heart. For 'he was delivered for our offences, and raised again for our justification.' *Rom. iv. 25.* T. W.

fore me. She appeared as if commissioned by Heaven to soothe my tortured spirit. I prostrated myself before the perhaps imaginary vision, and, for the first moment since I had occupied this dreary abode, my heart softened, and a shower of tears came to my relief; yea, and I was relieved. My soul became calm, and although every hope from this world was extinct in my bosom, yet I believed I should be better able to accommodate myself to whatever sufferings the Almighty might think proper to inflict. I passed the remainder of the night in endeavoring to fortify my mind; a pleasing melancholy took possession of my spirit. I drew consolation from remembering the time of suffering was not long; that there was a rest, a life of uninterrupted felicity beyond the grave; that of this rest, this life, no power on earth could deprive me; and that I ought therefore quietly to wait, and patiently to hope, for the salvation of my God. Thus, although my night had been sleepless, my mind became so calm, and my spirit so greatly refreshed, that when the keeper opened the door in the morning, to inform me, that in three hours he should lodge me in Newgate, I answered with unaffected composure: I am ready, sir.

In less than an hour, however, I had a new source of inquietude. My brother, William Neale, having received a hint of the arrest, had searched from place to place, until at length finding me, with tears of sympathy he reproached me, even in the presence of the woman, for not immediately summoning him to my relief. This female turnkey, observing the appearance of my brother, and the feeling manner in which he addressed me, began to hope, notwithstanding what she had termed my obstinacy, that they should reap some benefit from me after all. 'Why,' said William, 'did you not send for me immediately upon your entering this house?' 'Ay, dear sir, so I said: why, dear sir, said I, cannot you send for some of your friends? for I know'd as how the gentleman had many friends, and my husband would have gone himself to any part of the town, with all his soul. No one can ever say that we were backward in doing everything in our power to serve and oblige every gentleman that ever came into our house: and, though I say it, that should not say it, I believe there is not a house, in our way, in London, that has ever had more good people in it, as a body may say, than ours; and, says I, Lord, sir, says I, you need not for to make yourself uneasy; it is no crime, says I, to be in difficulty, or the like of that; the best people in the world, says I, are in the greatest difficulties, says I: I am sure, I have had my share of troubles and difficulties in this world, says I; but I had better, says I, have them here, than in a worse place; I hope I shall atone for all my sins here.' Thus did this creature's tongue run, and would have continued so to do, had not my brother asked if I had breakfasted. 'Ay, sir, I am glad to hear you say something of that. The poor gentleman has not seemed to care anything about eating or drinking: for my part I was frightened, in the dread of the poor gentleman's dying in the house: I would have urged him over and

over again; but said I, may be he will think as how that I mean my own interest, and so I did not care to say much about it; but, sir, the poor gentleman can't think you have any interest.' 'Get breakfast, ma'am.' 'Tea or coffee, gentlemen?' 'Both, ma'am; and, do you hear, let us have a private room.' 'Yes, sir.' When left alone, my friend and brother again reproached me for delaying my communications to him. I frankly told him that I was so far from being disposed to solicit his aid, that I seriously regretted he had discovered me; that I had no wish to involve my friends in my difficulties; that I would much rather continue a prisoner for the remainder of my life, than incur obligations which I had no prospect of discharging. 'Poh, poh,' said he, 'this is idle talk. You cannot believe you would be the only sufferer from your continuing endurance.' But I should not suffer long. 'You know not how long, however; drop the subject, here is breakfast; sit you down, and let us breakfast together; we will resume our subject by and by.' Yes, William, we will resume our subject, by and by; but suffer me to observe, you shall not come under bonds on my account, neither shall you discharge my debts; consent to this stipulation, or I touch no breakfast. 'Pshaw, pshaw, how whimsical; but eat your breakfast man: I promise I will do neither. We then breakfasted in peace, and I derived a mournful kind of pleasure from the assurance, that I should not involve the brother of Eliza in my ruin. But, how great was my astonishment, when he ordered in the officer, who was also master of the house, when, after demanding and discharging his bill, he produced a receipt in full from my creditor, and a complete discharge for me. Thus was I liberated from the fangs of these harpies, and I accompanied this commiserating brother to his hospitable mansion, where he related to me the means by which he had discovered me.

Quitting this noble-minded friend, I hastened home to my suffering mother, who was in agonies on my account; ignorant where I was, or what was my situation, her apprehensions were of the most fearful kind. We mingled our tears, while she most affectionately endeavored to soothe me, and to bind up my broken heart; but my only remaining hope was, that, in this distempered state, I had not long to suffer. But, alas! here also I was deceived; long, very long have I continued, and with heart-felt sorrow, to tread this thorny maze. The brothers of my departed angel combined to help me forward; many plans were proposed for me; a sum of money was hired to place me, as a partner, in a mercantile house, and my brothers were my bondsmen! I detested the thought of new prospects from such a world as this, but, to my beloved William I was largely in debt; he had a growing family, and both gratitude, as well as justice, demanded I should make every effort for his remuneration. Thus I again became a melancholy man of business. It was supposed the road, not only to competency, but to affluence *was open before me*, and I was pronounced in flourishing circumstances. *It was*, for those who loved me, a pleasing dream; but

soon the golden vision vanished, and I awoke to the certainty of its being no more than a dream.

Again I returned to my lonely dwelling, pleased with the thought, that my solitude would no more be interrupted; again I detested the world, and all which it could bestow. Thus a few more melancholy months rolled mournfully away, and I expected to finish my days in the retirement, to which I was devoted. One consideration, however, still pressed heavily upon my mind. The very considerable sums, for which I was indebted to my generous brother, was to me a mighty burden; and this beloved brother, availing himself of my anxiety on this account, once more set me afloat. Many were the efforts, to which I consented; great were my mental sacrifices. But one expedient remained; it was a mournful expedient. I will not delineate. I pause; I throw a veil over many revolving months; let it suffice to say, my purpose was gained, my debts were paid, my pecuniary circumstances easy; but this was all. How mysterious are the ways of Heaven! how many torturing scenes I have passed through! But, blessed be God, *I have passed through them.* Thanks be to the Father of mercies, they can no more be reiterated. My newly acquired competency possessed no charms for me; I derived no satisfaction from anything around me. In fact, I had nothing in prospect, and hope seemed to have expired in my bosom.

CHAPTER V.

The bereaved man, quitting his native shores, embarks for America; indulging the fond hope of sequestering himself in the solitude, for which he sighed. But, contrary to his expectations, a series of circumstances combine to make him a Promulgator of the Gospel of God, our Saviour.

Death's sable pall o'er all my pleasures thrown,
My native isle to me a desert grown;
Sad and forlorn, to the new world I fled,
Amid its wilds to shield my widowed head.

Having, as has been described, laid the companion of my youth, the wife of my bosom, in the grave; my spirit still hovered round her tomb. It has been seen, that my life seemed devoted to misery; that I wept at all times, except when I turned my attention to that bright world, upon which, I imagined, I was verging; that I wished the act of putting a period to a weary life had ranked among the Christian virtues; that I never more passionately longed for any *good, than for* the period which was to put an end to my

existence; that I had but few acquaintance; that I wished not to form new connexions; that I was sick of the world, and all which it could bestow; that the retirement of my lonely dwelling was most acceptable to me; that I abhorred the thought of expecting any thing like happiness in this world; and, that I thus passed weeks and months, verily believing, that I should thus finish my days, which, I cherished a soothing hope, would soon be numbered.

Through those sad scenes of sorrow, to which I was condemned, I had one friend, one earthly friend, from whom I derived real consolation. This friend was Mr. James Relly, the man who had been made an instrument, in the hand of God, of leading me into an acquaintance with the truth, as it is in Jesus. This kind friend often visited me; and in conversing with him, I found my heart lightened of its burden; I could better bear the pitiless storm, that beat upon me, when strengthened by the example of this son of sorrow. We frequently conversed upon the things of the kingdom, and Mr. Relly, observing my heart much warmed and enlarged by these subjects, urged me to go forth, and make mention of the loving-kindness of God. No, no, I constantly replied, it is not my design again to step forth in a public character. I have been a promulgator of falsehood. 'And why not,' he would interrupt, 'a promulgator of truth? Surely you owe this atonement to the God, who hath irradiated your understanding by the light of his countenance.' But no argument he made use of, was sufficiently strong to excite in my bosom a single wish, that I had either inclination or capability for a character so arduous; my heart's desire was to pass through life, *unheard, unseen, unknown to all*, as *though I ne'er had been.* I had an aversion to society; and, since I could not be permitted to leave the world, I was solicitous to retire from its noise and its nonsense; I was indeed a burden to myself, and no advantage to any body else; every place, every thing served to render me more miserable, for they led my mind to the contemplation of past scenes, of scenes never more to return. Such was the situation of mind, when, at the house of one of Mr. Relly's hearers, I accidentally met a gentleman from America. I listened with attention to his account of the country in which he had so long resided; I was charmed with his description of its extent, its forests, its lakes, its rivers, its towns, its inhabitants, the liberty they enjoyed, and the peace and plenty which they possessed; I listened to every thing with astonishment; and I turned toward the new world my most ardent wishes. I communicated my desire to visit America to my mother, to my brethren. I was ridiculed for entertaining a project so chimerical. What, cross the Atlantic? For what purpose? To whom would I go? What could I do? What object could I have in view? I was unable to answer any of these questions; I had not a single acquaintance in America; indeed I had no wish to make acquaintance; I had nothing in prospect, but a kind of negative happiness; I did not mean to commence a voyage in pursuit of bliss, but to *avoid, if possible,* a part of my misery.

My mind for a considerable time labored with my purpose; many difficulties interposed; I would infinitely have preferred entering that narrow house, which is appointed for all living, but this I was not permitted to do; and I conceived, to quit England, and to retire to America, was the next thing to be desired. Nights and days of deliberation at length convinced my judgment, and I was determined to depart for the new world. My few friends urged me most earnestly, to let them apply to those, who had connexions in America, for letters of introduction or recommendation. No, by no means, this would most effectually defeat my purpose; I would rather not go, than go thus. My object was to close my life in solitude, in the most complete retirement; and with those views I commenced preparations for my voyage. I visited the brother of my departed wife, and I beheld both him, and his children, with the same eyes a dying person would have beheld them; tears frequently stole down my face, and a thousand thoughts that served to harrow up my soul, crowded upon me. I was determined not to repeat this scene, and I bid them adieu: could I have done this upon a bed of death, how much happier should I have been!

The place I now occupied, to which I had recently removed, was extremely beautiful; it was in the vicinity of London. I had a fine garden, and a delightful prospect; but my better self had fled this globe, and with her fled my soul's *calm sunshine every heart-felt joy.* I was, as I have frequently said, extremely wretched; I spake to the master of a vessel, bound to New York; I agreed for my passage; my heart trembled; it was worse than death. He fixed the time for my departure; every arrangement was made. My brother, my widowed mother, I met them in my parlor; it was torturing. 'Sit down, my son,' said my weeping parent; my brother appeared a silent spectacle of sorrow. 'I know you, my child, too well to expect I can alter your resolution; it is now too late to beseech you to reflect; I know you have long reflected, and I am astonished to find you still determined. You have a charming situation; your prospects are good; could you but make your mind easy, you might still be happy; why, then, this aversion to life?' I interrupted her by declaring, that the whole world would not, could not detain me longer in England; yet I passionately loved my country, and my few remaining friends shared the best affections of my heart. This voluntary exile was worse than death; but I was impelled to go, and go I must. My poor mother threw her fond arms about my neck: 'Once more,' said she, 'you leave me, but not now as before; then you left me in my native place, among my natural connexions; then, too, I had hope you would again be restored to me —but now'—and she burst into tears: my heart was agonized. I entreated her to consider me as on the bed of death, nor again to think of me, as of a living son. Be thankful, my mother, be thankful it is no worse; be thankful I have not fallen a victim to the despondency of my spirit. I leave you with your children, with children kind *and dutiful;* and, what is better than all, I leave you in

the hands and under the care of a kind God, who hath said, never leave you nor forsake you. 'But shall I hear from yo son?' Do not, I entreat you, think of me as living: I go t myself in the wilds of America; no one shall hear from me, me. I have done with the world; and prostrating myself presence of my mother and my God, with streaming eyes an plicating hands, I commended my soul, and all who were co ed with me, or allied to me, to that Being who orders all thin cording to his own good pleasure.

I left my mother in an agony of affliction, and retired, but rest. My baggage had been sent on board ship in the mornin accompanied by my brother, we took a boat and passed do Grave's-End, where I entered on board the vessel, that was t vey me to America, which, in my then judgment, was tanta to quitting the world.

The vessel, however, did not sail immediately; I had an tunity of going on shore again, and spending some time at G End. Fond of being alone, I ascended a lofty eminence, a me down under the shade of a wide-spreading tree; here leisure and inclination for reflection. On one hand, I beh wide ocean, my path to the new world; on the other, the T upon the silvery surface of which many were passing to L My mind rapidly run over the various scenes I had witnessed my arrival in that great city. I dwelt upon the good I had lo er more to be recovered. My soul sickened at the recollec my heavy bereavement, of the solitary situation to which I duced. I was going from a world in which I had some ass and some friends, into a country where every individual w known to me! I was going on board a vessel, to the crew of I was an utter stranger—all gloomy—truly gloomy. One ide ever, continued my *abiding* consolation; I might soon fin course, and bid an eternal adieu to sorrow of every descriptio I trembled at what was before me; I was fearful I was wro

Just at this period the wind shifted, the signal was ma sailing; but before I descended the eminence, I once more my eyes upon the surrounding scenes. I felt destitute, a lorn; tears gushed into my eyes. My domestic felicity, m connexions, the pleasure I had derived from listening to th mony of truth, these all rushed upon my recollection, with ing power; I prostrated myself upon the ground, with str eyes exclaiming: Oh, thou dear parent earth, thou muc native soil, why not open, and give me a quiet resting-place bosom. Oh! thou dear, departed friend of my soul, hast t power to loose these chains, that bind me to this state of Is there no eye to pity, no hand to help a wretched outcas I not be indulged with death? But death comes not at c this situation I continued bedewing the earth with my tea it pleased the kind God to speak peace to my tortured hear *seemed to hear* a voice calling unto me, *Be of good cheer, yo*

is with you; He will never leave you nor forsake you; He is in the wide waste, as in the full city. Be not afraid, when thou passest through the waters; I will be with thee, fear no evil; the friend of sinners will be with thee, and make thy way plain before thee; He will cause the desert to blossom, as the rose. The young lions cry, and thy heavenly Father feedeth them. Thou art nearer and dearer to thy heavenly Father, than all the inhabitants of the deep, than all the tenants of the forest. Thus did the spirit of grace and consolation comfort my afflicted heart, so that, after bidding an affectionate adieu to the scenes of the morning and meridian of my days; after taking what I believed an eternal leave of my native soil, of my friends, and relatives; after dropping many tears to the memory of each; and, last of all, to the ashes of my dear self; with an aching head, a pained heart, and eyes swelled by weeping, on Saturday evening, July twenty-first, in the year of our Lord one thousand seven hundred and seventy, I hastened on board the brig 'Hand-in-hand;' and, upon the ensuing morning, as we passed round Beachy Head, I beheld the white cliffs of Albion. No language can describe my sensations, as those white cliffs receded from my view, as I took a last look of England! I retired to my cabin, covered my face, and wept until I was completely exhausted. But God was pleased to lift up the light of his countenance upon me; my voyage passed more pleasantly than I had calculated, and I was the happy instrument of contributing to the comfort of many on board. I was not sick upon the passage; I became more than reconciled to my circumstances, and I almost dreaded the thought of reaching my destined port.

I did not anticipate my fate upon my arrival; I had determined upon nothing, and yet I was not distressed; a perfect indifference pervaded my soul. I had in my trunks many articles of clothing, more than I should want; for I did not calculate upon being many years an inhabitant of this globe. I had some money, I had my Bible, and a very large collection of the letters of my Eliza, in which I took much delight; and, upon the whole I fancied myself rather rich, than otherwise. In this state of resignation, indifference, or insensibility, I passed the greater part of the voyage.

As we drew near the coast of America, I experienced none of those delightful sensations, which swelled my bosom, a few years before on returning to England from Ireland; neither did I experience those terrifying apprehensions, for which there was such abundant reason, on advancing to an unknown country, without patron, or friend. My mind was calm and unruffled, neither elated by hope, nor depressed by fear. I had obtained precisely that situation, for which I had supplicated Heaven, when entering upon this untried state of being, humbly depending upon that God, who was in every place the same unchanging friend of the creature whom he had made. I was, as it were, between two worlds; one I had tried, and, finding it contained more of bitter than of sweet, I had turned from it with disgust. I advanced toward the

other, without high-raised expectations, without fearful apprehensions. I was pleased with the wonders of my God, as I beheld them in the great deep; I was amazed at the variety of its inhabitants, yet how small a part could I trace. I was astonished at the number of birds, flitting over the ocean; and I thought, if provision was made for them, I had no reason for fear. On a brilliant moonlight evening, our ship struck on something, which threw us off our seats! What could it be? We were in the centre of the Western ocean. We soon discovered it was a sleeping whale; we also beheld the water-spout, so often described, as a surprising phenomenon. Thus was my wondering mind beguiled of its sorrows. We saw a number of vessels on our way, some passing to the country we had left: my heart sighed, as they pursued their course, and I frequently, and audibly exclaimed, Dear native country, never more to be seen by me! nor was the exclamation unaccompanied by a tear.

We were, as it was supposed, within three days of New York, when we met a vessel, bound for England. Our merchant questioned the captain, respecting the state of public affairs in America. The Americans had, some time before, entered into the non-importation agreement, and our merchant was anxious, on account of the goods he had on board. The captain assured him, they had given up the agreement in Philadelphia, but that they zealously adhered to it in New York. Our captain, therefore, received immediate orders to change the course of the vessel for Philadelphia; but when we had got near enough to this harbor to take a pilot, the pilot informed us, the reverse of the information we had received was the truth; upon which the merchant determined to go as far as the city, there obtain a certainty, and if so, to proceed to New York with all possible dispatch. We were a considerable time passing up the Delaware, and, upon a fine day, while we lay at anchor, the merchant proposed going on shore, for the purpose of obtaining corn and fruit.

It was in the month of September, when we arrived in the Delaware: the country, upon the banks of this fine river, exhibited a most enchanting appearance, especially to those, who had been for many weeks out of sight of land, and had never seen those shores before. As we drew near the land, the woods, seeming to grow out of the water, had to me a very uncommon appearance; but every thing, in this country, was uncommon. We went on shore, and ascending a gentle acclivity, when, entering into a small log-house, I was astonished to see a woman preparing some excellent wild ducks for dinner; live in a log-house, and feed upon ducks! We passed into her garden, where, amid its rich variety, my attention was arrested by a large peach-tree, loaded with the best fruit, bending to the earth! I was beyond expression charmed and delighted, and my heart beat with grateful affection to the universal Parent, for giving the inhabitants of this new world thus liberally *to enjoy.* When we reached Philadelphia, I was amazed to behold

a city of such magnitude, in a country, which I had considered as a wilderness. The captain supposed it a disappointment to me, that we had not put into New York, as that was the place of my destination: I requested him to make himself easy, as it was a matter of perfect indifference to me upon what part of the country I landed; and, if he could procure me a *private* lodging, I would go on shore in this city. This he told me he would do, but this he could not do, at least in the circle of his connexions. He then proposed my going, by land, to New York. This also I was willing to do, if he would let me know how. He would send and take me a place in the stage. The stage had been gone some time. He then proposed I should tarry in the vessel, and set out with him the next morning for New York, to which arrangement I agreed. The other passengers left us in Philadelphia. The water was smooth, and our passage pleasant, until we were, as was supposed, near Sandy-Hook; a dense fog then arose, which was sufficiently thick to prevent our seeing the end of our bowsprit. A sloop shot past us, and we inquired how far we were from Sandy-Hook? The answer was *seventy* miles, but we understood *seven*, and we pressed on, and in a few moments were in the midst of the breakers; the vessel struck upon the bar, but passed over, into a place we afterwards learned was called Cramberry Inlet. The fog now dispersed, and we discovered we were nearly on shore; our anchors, however, saved us; but we were greatly alarmed, and never expected to get off again. The sloop, with which we had spoken, entered this inlet before us, and was light. The captain proposed to engage this sloop to receive on board as much of our cargo, as she could contain; thus by lightening his vessel, to give himself the only probable chance of getting off. This was effectuated, and night coming on, the captain, with many apologies, requested me to lodge on board the sloop, inasmuch as there were many valuable articles, which he was afraid to trust, without a confidential person. To this I readily consented, and taking my Bible, and my purse, I went on board the sloop. The plan of the captain was, supposing the morning should present no prospect of getting off, to deposit the remainder of his cargo upon the beach; but, if they should get off, we were immediately to follow; the goods were to be replaced; and the sloop dismissed. I went not to bed, and when the morning dawned, just at high water, the wind blowing from the shore, they got off, making a signal for us to follow; and with all possible dispatch we prepared to obey, but the wind instantly shifting drove us back, and they proceeded on to New York, leaving us in the bay.

It proved, upon examination, we had no provisions on board; we were, therefore, necessitated to lock up the vessel, and go on shore, in search of sustenance. It was the after part of the day before we could effectuate our purpose, when I went with the boatmen to a tavern, and leaving them there, pursued a solitary walk through the woods, which seemed to surround this place. My mind was

greatly agitated; I was now in the new world; and in just si part of this new world, as had appeared so desirable in pros Here I was as much alone as I could wish, and my heart exc ed: *O, that I had, in this wilderness, the lodging place of a poor faring man; some cave, some grot, some place where I might my days in calm repose.*

As thus I passed along, thus contemplating, thus supplicati unexpectedly reached a small log-house, and saw a girl clean fresh fish; I requested she would sell it to me. 'No, sir, yo find a very great plenty at the next house; we want this.' next house, what, this? pointing to one in the woods. 'O n that is a meeting-house.' A meeting-house here in these wc I was exceedingly surprised. 'You must pass the meeting-h sir; and a little way farther on, you will see the other house, you will find fish enough.' I went forward, I came to the there was indeed a large pile of fish of various sorts, and at distance stood a tall man, rough in appearance and evidentl vanced in years: Pray, sir, will you have the goodness to se one of those fish? 'No, sir.' That is strange, when you h many, to refuse me a single fish! 'I did not refuse you a fis you are welcome to as many as you please, but I do not se article; I do not sell fish, sir; I have them for taking up, an may obtain them the same way.' I thanked him: 'But,' sa 'what do you want of those fish?' I informed him, that the ners, who belonged to the sloop at a distance, were at a taver would be glad, if I could procure them something for s 'Well, sir, I will send my man over with the fish; but you ca ry here, and have some dressed for yourself.' No, sir, it is p I should see how they are accommodated. 'Well, sir, you do as you please; but, after supper, I beg you would retur take a bed with us, you will be better pleased here, than at ern.' I gratefully thanked him, and cheerfully accepted his I was astonished to see so much genuine politeness and urb under so rough a form; but my astonishment was greatly in ed on my return. His room was prepared, his fire bright, a heart open. 'Come,' said he, 'my friend, I am glad you ha turned, I have longed to see you, I have been expecting you time.' I was perfectly amazed. What do you mean, sir? 'I m on in my own way, I am a poor ignorant man, I neither know to read, nor write; I was born in these woods, and my father d think proper to teach me my letters. I worked on these gr until I became a man, when I went coasting voyages from to New York. I was then desirous of becoming a husban in going to New York, I was pressed on board a man of wa I was taken, in admiral Warren's ship to Cape Breton. I drank any rum, so they saved my allowance; but I would no an affront, so if any of the officers struck me, I struck them but the admiral took my part, and called me his new-light *When we* reached Louisbourg, I ran away, and travelled bare

i the country, and almost naked, to New York, where I was
and supplied with clothes and money, and soon returned
lace, when I found my girl married; this rendered me ve-
ppy, but I recovered my tranquillity and married her sis-
sat down to work; got forward very fast; constructed a saw-
ossessed myself of this farm, and five hundred acres of ad-
land. I entered into navigation, became the owner of a sloop,
e got together a large estate. I am, as I said, unable either
or read, but I am capable of reflection; the sacred scrip-
ve been often read to me, from which I gather, that there is
and good Being, to whom we are indebted for all we enjoy.
is great and good Being, who hath preserved, and protect-
through innumerable dangers, and, as He had given me a
f my own, I conceived I could not do less than to open it
tranger, let him be who he would; and especially, if a trav-
minister passed this way, he always received an invitation to
at my house, and hold his meetings here. I continued this
for more than seven years, and, illiterate as I was, I used
erse with them, and was fond of asking them questions.
ronounced me an odd mortal, declaring themselves at a loss
make of me: while I continued to affirm, that I had but
e; I believed that Jesus Christ suffered death for my trans-
s, and this alone was sufficient for me. At length my wife
eary of having meetings held in her house, and I determin-
uild a house for the worship of God.
I no children, and I knew I was beholden to Almighty God
y thing which I possessed; and it seemed right, I should ap-
te a part of what he had bestowed, for his service. My neigh-
lered their assistance. But no, said I; God has given me e-
to do this work, without your aid, and, as he has put it into
rt to do, so will I do. And who, it was asked, will be your
r? I answered, God will send me a preacher, and of a very
t stamp from those who have heretofore preached in my house.
achers we have heard are perpetually contradicting themselves
t God, who has put it into my heart to build this house, will
e who shall deliver unto me his own truth; who shall speak
s Christ and his salvation. When the house was finished, I
d an application from the Baptists; and I told them, if they
nake it appear that God Almighty was a Baptist, the build-
uld be theirs at once. The Quakers, and Presbyterians, re-
similar answers. No, said I, as I firmly believe, that all
d are equally dear to Almighty God, they shall all be e-
welcome to preach in this house, which I have built. My
ors assured me, I never should see a preacher, whose senti-
corresponded with my own; but my uniform reply was, that
edly should. I engaged, the first year, with a man, who I
disliked; we parted, and, for some years we have had no
minister. My friends often ask me, 'Where is the preacher
om you spake?' And my constant reply has been, He will

by and by make his appearance. The moment I beheld your vessel on shore, it seemed as if a voice had audibly sounded in my ears, There, Potter, in that vessel, cast away on that shore, is the preacher you have been so long expecting. I heard the voice, and I believed the report; and when you came up to my door, and asked for the fish, the same voice seemed to repeat: Potter, this is the man, this is the person, whom I have sent to preach in your house!'

I was astonished, immeasurably astonished at Mr. Potter's narrative; but yet I had not the smallest idea it could ever be realized. I requested to know, what he could discern in my appearance, which could lead him to mistake me for a preacher? 'What,' said he, 'could I discern, when you were in the vessel, that could induce this conclusion? No, sir, it is not what I *saw*, or *see*, but what I *feel*, which produces in my mind a full conviction.'

But, my dear sir, you are deceived, indeed you are deceived; I never shall preach in this place, nor any where else.

'Have you never preached? can you say you have never preached?' I cannot, but I never intend to preach again.

'Has not God lifted up the light of his countenance upon you? Has he not shown you his truth?'

I trust he has.

'And how dare you hide this truth? Do men light a candle to put it under a bushel? If God has shown you his salvation, why should you not show it to your fellow-men? But I know that you will; I am sure God, Almighty has sent you to us for this purpose; I am not deceived, I am sure I am not deceived.'

I was terrified, as the man thus went on; and I began to fear, that God, who orders all things according to the counsel of his own will, had ordained, that thus it should be, and my heart trembled at the idea. I endeavored, however, to banish my own fears, and to silence the warm-hearted man by observing, that I was in the place of a supercargo; that property to a large amount had been entrusted to my care; and that the moment the wind changed, I was under the most solemn obligations to depart.

'The wind will never change, sir, until you have delivered to us, in that meeting-house, a message from God.'

Still I was resolutely determined never to enter any pulpit as a preacher; yet, being rendered truly unhappy, I begged I might be shown to my bed. He requested I would pray with them, if I had no objection, I asked him how he could suppose I had any objection to praying. The Quakers, he said, seldom prayed; and there were others, who visited him, who were not in the habit of praying. I never propose prayer, sir, lest it should not meet with the approbation of those with whom I sojourn; but I am always pleased when prayer is proposed to me. I prayed, and my heart was greatly enlarged and softened. When we parted for the night, my kind host solemnly requested that I would think of what he had *said*. *Alas!* he need not to have made this request; it was impossible to banish it from my mind. When I entered my chamber,

and shut the door, I burst into tears; I would have given the world that I had never left England. I felt as if the hand of God was in the events which had brought me to this place, and I prayed most ardently that God would assist and direct me by his counsel. I presented myself before Him, as a man bowed down by calamity; a melancholy outcast, driven by repeated afflictions of body and of mind to seek refuge in *private* life; to seek solitude amid the wilds of America: 'Thou knowest, said my oppressed spirit, thou knowest, O Lord, that if it had pleased thee, I would have preferred death, as the safest and most sure retreat; but thou hast not seen fit to indulge my wishes in this respect. In thy providence thou hast brought me into this new world; thou seest how I am oppressed by solicitations to speak unto the people the words of life; thou knowest that I am not sufficient for these things; thou God of my fathers, thou God of the stranger, look with pity upon the poor, lonely wanderer now before thee: O thou that sittest in the heavens, and rulest in the earth, and who assurest us that a hair of our head cannot fall, unnoticed by thee; O thou who kindly directest us, thy poor dependent creatures, to acknowledge thee in all their ways, and to make their requests known unto thee in every time of affliction, behold thy poor dependant, supplicating thee for thy kind direction and protection; if thou hast indeed put it into the heart of thy servant to demand of me, the meanest and weakest of all to whom thou didst ever give power to believe in the name of thy Son, to declare unto him and the people of this place the gospel of thy grace; O God! in mercy prepare me, prepare me for so vast an undertaking, and let thy presence be with me; strengthen me, O Lord, by thy mighty spirit. And if it be not thy pleasure thus to employ me,—for thou, O God wilt send by whom thou wilt send,—graciously manifest thy will, that so I may not by any means be drawn into a snare. Thou art the sinner's friend, thou art the only friend I have. To thee, O thou compassionate Father of my spirit, encouraged by thy gracious promises, I make application. Pity, O pity the destitute stranger; leave me not, I most earnestly entreat thee, to my own direction.

Thus did I pray, thus did I weep through the greater part of the night; dreading more than death, even supposing death an object of dread, the thought of engaging as a public character. On the one hand, I discovered, that if there be a ruling power, a superintending providence, the account given by the extraordinary man under whose roof I reposed, evinced its operation; that, if the heart of the creature be indeed in the hand of the Creator, it was manifest that God had disposed the heart of this man to view me as His messenger, sent for the purpose of declaring the counsel of his peace to his creatures. On the other hand, I recollected, that the heart is deceitful above all things; that the devices of the adversary are manifold; and that, had it been the will of God that I should have become a promulgator of the gospel of his grace, he would have qualified *me for an object* of such infinite magnitude. If I was

tified of Jesus according to the scriptures, I well knew upon what I must calculate; the clergy of all denominations would unite to oppose me. For I had never met with any individual of that order, either in the Church of Rome, or elsewhere, who were believers of the gospel that God preached unto Abraham, that, in Christ Jesus, all the families of the earth should be blessed; nor did they, as far as I had known, embrace the ministry of reconciliation, committed unto the apostles, namely, that *God was, in Christ, reconciling the world unto himself*, not imputing unto them their trespasses; nor did they acknowledge the *restitution of all things, testified by all God's holy prophets, ever since the world began.* To these doctrines I supposed clergymen in this, as well as in the country I had left, united in their opposition; and, convinced that there were no enemies in the world more powerful than the clergy, I trembled at the thought of stemming the full tide of their displeasure. I was persuaded that people in general, being under the dominion of the clergy, would hate where they hated, and report what they reported. Acquainted in some measure with human nature, and with divine revelation, I was certain that if I appeared in the character of a real disciple of Christ Jesus; if I dared to declare the whole truth of God, all manner of evil would be said of me; and, although it might be *falsely* said, while the *inventor* of the slander would be *conscious of its falsehood*, the majority of those who heard would yield it credit, and I should become the victim of their credulity.

I knew how Mr. Relly had suffered in England, and the Apostles in Judea; and being a believer in the testimony of God, I was assured, if my doctrines were the same, my treatment would be similar. All this rose to my view, and the prospect was tremendous. Thus I passed the night, and the ensuing morning witnessed my indisposition both of body and mind. My good friend renewed his solicitations. 'Will you, sir, speak to me and to my neighbors of the things which belong to our peace?' Seeing only thick woods, the tavern across the field excepted, I requested to know what he meant by neighbors? 'O sir, we assemble a large congregation whenever the meeting-house is opened; indeed, when my father first settled here, he was obliged to go twenty miles to grind a bushel of corn; but there are now more than seven hundred inhabitants within that distance.' I was amazed; indeed everything I saw, and everything I heard, amazed me; nothing, except the religion of the people, resembled what I had left behind.

My mind continued subjected to the most torturing reflections. I could not bring myself to yield to the entreaties of Mr. Potter, and still I urged the necessity of departing, the moment the wind would answer. Mr. Potter was positive the wind would not change until I had spoken to the people. Most ardently did I desire to escape the importunities of this good man. The idea of a crowd, making a public exhibition of myself, was, to my desolate, wo-worn mind, intolerable; and the suspense, in which I was held, was *perfectly agonizing.* I could not forbear acknowledging an un-

common coincidence of circumstances. The hopes and fears of this honest man, so long in operation, yet he evinced great warmth of disposition, and was evidently tinctured with enthusiasm; but, after making every allowance for these propensities, it could not be denied, that an over-ruling Power seemed to operate, in an unusual and remarkable manner. I could not forbear looking back upon the mistakes, made during our passage, even to the coming in to this particular inlet, where no vessel, of the size of the brig 'Hand-in-Hand,' had ever before entered; every circumstance contributed to bring me to this house. Mr. Potter's address on seeing me; his assurance, that he knew I was on board the vessel, when he saw her at a distance; all these considerations pressed with powerful conviction on my mind, and I was ready to say, If God Almighty has, in his providence, so ordered events, as to bring me into this country for the purpose of making manifest the savour of his name, and of bringing many to the knowledge of the truth; though I would infinitely prefer death, to entering into a character, which will subject me to what is infinitely worse than death; yet, as the issues of life and death are not under my direction, am I not bound to submit to the dispensations of providence? I wished, however, to be convinced, that it was the will of God, that I should step forth in a character, which would be considered as obnoxious, as truly detestable. I was fully convinced, it was not by the will of the flesh, nor by the will of the world, nor by the will of the god of this world; all these were strongly opposed thereto. One moment, I felt my resolution give way; the path, pointed out, seemed to brighten upon me: but the next, the difficulties, from within and without, obscured the prospect, and I relapsed into a firm resolution to shelter myself, in solitude, from the hopes, and fears, and the various contentions of men.

While I thus balanced, the Sabbath advanced. I had ventured to implore the God, who had sometimes condescended to indulge individuals with tokens of his approbation, graciously to indulge me, upon this important occasion; and that, if it were his will, that I should obtain the desire of my soul, by passing through life in a private character. If it were *not* his will, that I should engage as a preacher of the ministry of reconciliation, he would vouchsafe to grant me such a wind, as might bear me from this shore, before the return of another Sabbath. I determined to take the changing of the wind for an answer; and, had the wind changed, it would have borne on its wings full conviction, because it would have corresponded with my wishes. But the wind changed not, and Saturday morning arrived. 'Well,' said my anxious friend, 'now let me give notice to my neighbors.' No, sir, not yet; should the wind change in the middle of the afternoon, I must depart. No tongue can tell, nor heart conceive, how much I suffered this afternoon; but the evening come on, and it was necessary I should determine; and at last, with much fear and trembling, I yielded a reluctant consent. *Mr. Potter then* immediately dispatched his servants, on

horseback, to spread the intelligence far and wide, and they were to continue their information, until ten in the evening.

I had no rest through the night. What should I say, or how address the people? Yet I recollected the admonition of our Lord: '*Take no thought, what you shall say; it shall be given you, in that same hour, what you shall say.*' Ay, but this promise was made to his disciples. Well, by this, I shall know if I am a disciple. If God, in his providence, is committing to me a dispensation of the gospel, He will furnish me with matter, without my thought or care. If this thing be not of God, He will desert me, and this shall be another sign; on this, then, I rested. Sunday morning succeeded; my host was in transports. I was—I cannot describe how I was. I entered the house; it was neat and convenient, expressive of the character of the builder. There were no pews; the pulpit was rather in the Quaker mode; the seats were constructed with backs, roomy, and even elegant. I said there were no pews; there was one large square pew, just before the pulpit; in this sat the venerable man and his family, particular friends, and visiting strangers. In this pew sat, upon this occasion, this happy man, and, surely, no man, upon this side of heaven was ever more completely happy. He looked up to the pulpit with eyes sparkling with pleasure; it appeared to him, as the fulfilment of a promise long deferred; and he reflected, with abundant consolation, on the strong faith, which he had cherished, while his associates would tauntingly question, 'Well, Potter, where is this minister, who is to be sent to you?' 'He is coming along, in God's own good time.' 'And do you still believe any such preacher will visit you?' 'O yes, assuredly.' He reflected upon all this, and tears of transport filled his eyes; he looked round upon the people, and every feature seemed to say, 'There, what think you now?' When I returned to his house, he caught me in his arms, 'Now, now, I am willng to depart; Oh, my God! I will praise thee; thou hast granted me my desire. After this truth I have been seeking, but I have never found it, until now; I knew, that God, who put it into my heart to build a house for his worship, would send a servant of his own to proclaim his own gospel. I knew he would; I knew the time was come, when I saw the vessel grounded; I knew you were the man, when I saw you approach my door, and my heart leaped for joy.' Visitors poured into the house; he took each by the hand. This is the happiest day of my life,' said the transported man: 'There, neighbors, there is the minister God promised to send me; how do you like God's minister;' I ran from the company, and prostrating myself before the throne of grace, besought my God to take me, and do with me whatever he pleased. I am, said I, I am, O Lord God, in thine hand, as clay in the hand of the potter. If thou, in thy providence, hast brought me into this new world to make known unto this people the grace and the blessings of the new covenant; if thou hast thought proper, by *making choice of* so weak an instrument, to confound the wise; if

thou hast peen pleased to show to a babe, possessing neither wisdom nor prudence, what thou hast hid from the wise and prudent, —be it so, O Father, for so it seemeth good in thy sight. But, O my merciful God! leave me not, I beseech thee, for a single moment; for without thee, I can do nothing. O, make thy strength perfect in my weakness, that the world may see that thine is the power, and that, therefore, thine ought to be the glory. Thus my heart prayed, while supplicating tears bedewed my face.

I felt, however, relieved and tranquillized, for I had power given me to trust in the Lord; to stay upon the god of my salvation. Immediately upon my return to the company, my boatmen entered the house: 'The wind is fair, sir.'* Well, then, we will depart. It is late in the afternoon, but no matter, I will embark directly; I have been determined to embrace the first opportunity, well knowing the suspense the captain must be in, and the pain attendant thereon. Accordingly, as soon as matters could be adjusted, I set off; but not till my old friend, taking me by the hand, said: 'You are now going to New York; I am afraid you will, when there, forget the man, to whom your Master sent you. But I do beseech you, come back to me again as soon as possible.'

The tears gushed into his eyes, and, regarding me with a look, indicative of the strongest affection, he threw his arms around me, repeating his importunities, that I would not unnecessarily delay my return. I was greatly affected, reiterating the strongest assurances that I would conform to his wishes. Why should I not? said I; what is there to prevent me? I do not know an individual in New York; no one knows me; what should induce me to tarry there? 'Ah, my friend,' said he, 'you will find many in New York, who will love and admire you, and they will wish to detain you in that city. But you have promised you will return, and I am sure you will perform your promise; and in the mean time, may the God of heaven be with you.' Unable to reply, I hurried from his door; and on entering the vessel, I found the good old man had generously attended, to what had made no part of my care, by ma-

* The Rev. A. C. Thomas, of Philadelphia, in an account published by him of a visit to this place in the fall of 1832, indulges in the following reflections:—'Were all these circumstances the result of chance? No. The confidence of Potter that the vessel he saw enter the Inlet containing the minister of whose coming, in due season, he had not the shadow of doubt—his solemn conviction that Murray was the man, and that the wind would not change until the message from God was delivered—these things, considered in connexion with the result, firmly persuade me that the directing hand of Divine Providence is visible in the whole train of events. Let others believe differently, if they can—I cannot.'

To this Mr. Thomas adds:—'I must not forget to mention, that several aged persons with whom I conversed, remembered having heard the circumstances related by Murray in his 'Life'—but time was rapidly *defacing the impression*.' T. W.

king ample provision, both for me and the boatmen, during our little voyage.

I retired to the cabin; I had leisure for serious reflections, and serious reflections crowded upon me. I was astonished, I was lost in wonder, in love and praise: I saw, as evidently as I could see any object visibly exhibited before me, that the good hand of God was in all these things. It is, I spontaneously exclaimed, it is the Lord's doings, and it is marvellous in my eyes. It appeared to me, that I could trace the hand of God, in bringing me, through a long chain of events, to such a place, to such a person, so evidently prepared for my reception; and, while I acknowledged the will of God, manifested respecting my public character, I at the same moment distinguished the kindness of God evinced by his indulging me with a retirement so exactly suited to my wishes. The house was neat, the situation enchanting, it was on the margin of the deep, on the side of an extensive bay, which abounded with fish of every description, and a great variety of water-fowl. On the other side of this dwelling, after passing over a few fields, (which at that time stood thick with corn,) venerable woods, that seemed the coevals of time, presented a 'scene for contemplation fit, towering, majestic, and filling the devotional mind with a religious awe.' I reflected, therefore, with augmenting gratitude to my heavenly Father, upon the pressing invitation, he had put into the heart of his faithful servant to give me; and I determined to hasten back to this delightful retreat, where nothing, but the grandeur of simple nature, exhibited in the surrounding objects, and the genuine operations of the divine spirit on the heart of the hospitable master, awaited my approach. *

*'Cranberry Inlet,' says Mr. Thomas, in the account before referred to, 'was situated about 60 miles east of Philadelphia. I say *was*—for it was entirely filled up with sand many years ago, and the beach is now as high at that place as at any other in the vicinity, though not so wide.

'I visited the house in which Potter lived and died. It is situated less than half a mile east of Good Luck. An addition has been built to it, and the appearance of the whole exterior is changed, but the interior remains as it was in the days of Potter.—It is a plain, substantial building. I have been invited to make it my home when next I visit the neighborhood.

'The meeting-house stands in the edge of a beautiful wood. The exterior presents an aged appearance; but the interior, constructed of the best cedar, manifests no signs of decay. The 'large square pew,' (of which Murray speaks) long occupied by Potter and his family, was bout a year ago, and plain benches substituted. The pulpit somewhat cut down at either end. In other respects the mains in its original state. It was left by will to John Mur- use of all denominations. By the mismanagement of the t became necessary to sell a part of the estate, to pay certain against it—of the injustice of which, however, the heirs enter- *o doubt*. In disposing of the property contiguous to Good

I had not the least idea of tarrying in New-York a moment longer, than to see the captain, deliver up my charge, and receive my baggage, and I resolved to return, by the first opportunity, to my benevolent friend. And thus did I make up my mind: Well, if it be so, I am grateful to God, that the business is thus adjusted. If I must be a promulgator of these glad, these vast, yet obnoxious tidings, I shall however be sheltered in the bosom of friendship, in the bosom of retirement. I will employ myself on the grounds of my friend, thus earning my own support, and health will be a concomitant; while I will preach the glad tidings of salvation, free as the light of heaven. The business, thus arranged, I became reconciled to the will of the Almighty, and I commenced, with tolerable composure, another, and very important, stage of my various life.

CHAPTER VI.

Record continued from the September of 1770 *to the winter of* 1774.

'Armed with the sword of Jesse's youthful son,
Engaged with ardor in the freedom won
By Christ, the anointed God of earth and heaven,
Dare, nobly, Murray, tell the boon that 's given.'

Motto by a Friend.

Behold me now entering upon a new stage of the journey of life, a professed preacher of the gospel. Of my inability for an undertaking so vast, I retained a continued and depressing sense; but I determined to be as consistent and as useful as possible; I would be an assistant to my new friend in his agricultural and fishing employments; and, upon every returning Sunday I would preach to him the truth as it is in Jesus. I had not the most remote idea of

Luck, no reservation of the meeting-house was made in the deed. It was subsequently purchased by the Methodist society, who have it now in possession. Should they hereafter evince an exclusive spirit in relation to its occupancy, their title may justly be called in question.

'Thomas Potter died nearly forty years ago. His grave, at the east end of the meeting-house, was pointed out to me by one of the oldest inhabitants in the neighborhood. Owing to inattention and the sandy nature of the soil, it was long ago levelled with the adjacent ground. It was enclosed soon after his burial—but the fence was broken down some twenty years ago—and two posts and a rail, very much decayed, are all that remain. The oak of which Murray speaks, ('Sketches,' vol. i. p. 336) no longer exists. I have obtained permission to re-inclose the grave, and *erect a tomb-stone* to his memory.' T. W.

ever preaching anywhere but in the house which he had built; and thus I should questionless be indulged with the retirement which had been the prime object of my voyage. Thus consolatory were my reflections upon my passage to New York; at which place I arrived about noon, upon the ensuing day. I inquired for the captain, delivered up my charge, took my baggage from the brig Hand-in-hand, and secured a lodging, until I could obtain a passage back to the hospitable mansion I had left. But the day had not closed in before a number of persons visited me, earnestly soliciting me to speak to them of the things of the kingdom! I was immeasurably astonished; totally a stranger in the city, I could scarcely believe I was not in a dream. The boatman, however, having given an account of me on their arrival, the intelligence was wafted from one end of the city unto the other; and the people being anxious to hear something new, and from a new preacher, became extremely importunate. I could not deny that I had preached; but I gave the solicitors to understand that I had absolutely engaged to return by the first opportunity, and that of course I was not at liberty to comply with their request. They promised they would insure me a speedy and eligible conveyance, if I would consent to give them a discourse in the Baptist meeting-house; and it became impossible to resist their persuasions. The house was thronged, and the hearers so well satisfied, as to solicit, most earnestly, my continuance among them. But this I was not disposed to do; this I could not do; my word, my honor was engaged to my first American friend; and, when duty is seconded by inclination, perseverance becomes a matter of course. Upwards of a week elapsed, before the earnestly sought-for passage presented, during which period I frequently preached, and to crowded houses. I was gratified by the marked attention of many characters. Novelty is rarely destitute of attraction. Even the minister extended to me the hand of apparent friendship; which I accounted for upon a supposition, that he was ignorant of my testimony. I made use of the same scriptures, which he made use of; and he was not apprized, that I yielded them unqualified credence. I had no doubt, that, so soon as he should be informed, that I *believed* what I delivered, he would *condemn*, as much as he now appeared to *approve*. Yet some few there were, firm, unchanging friends, whose attachment to me, and my testimony, has to this moment continued unbroken. So soon as an opportunity to return presented, I very cheerfully embraced it; and I felt my heart bound with pleasure, at the thought of that meeting, which a few days before, I would have died to avoid. The charming retreat, in the gift of my friend, was, in my estimation, highly preferable to New York, and all which it could bestow: and I longed most earnestly to quit the one, and to return to the other. A number of friends accompanied me to the vessel, and we parted, with expressions of regret. A single day produced me *again in the* abode of genuine, Christian friendship; to which I *was welcomed with* every demonstration of heart-felt joy.

Here, then, I considered I had found a permanent home; that a final period was at length put to my wanderings; and after all my apprehensive dread, from being drawn into the public character, now, that I had a prospect of sustaining this *public* character, in so *private* a manner, I was not only reconciled, but tranquillized, and happy. I had leisure to retrospect my past life, and I was filled with astonishment when I beheld all the various paths, which I had trod, ultimately leading me to a uniform contemplation of redeeming love; nor could I forbear exclaiming, Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, O thou King of saints!

The winter now approached, and with hasty strides; my worthy friend was diligently gathering in the fruits of the earth. I was disposed to aid him, to the utmost of my abilities. He could not bear the thought of my laboring in the field. 'Why need you? have you not enough to engage your attention, in the business on which you are sent?' Believe me, my friend, my employment, in your field, will not interrupt my reflections. I can study better in the field, than in my chamber; it requires but little study to deliver simple, plain, gospel truth; to pervert this truth, requires a vast deal of worldly wisdom. Let me, my dear Sir, do as I please; I have fixed upon a plan, with which you shall be acquainted, when the labors of the day are closed. In the evening, when the cheerful fire blazed upon the hearth, and we were seated in the well-lighted parlor: 'Come,' said the good man, 'now for your plan.' I think, my dear sir, said I, I am at length convinced, that God in his providence has thought proper to appoint me, however unworthy, to the ministry of the New Testament; and while persuaded that our common Father has committed a dispensation of the gospel to me, and that a wo is pronounced against me, if I preach it not, it will be impossible I should remain silent: but knowing, as I do, something of the nature of man, and of the situation of preachers, in general, I am, for myself determined not to make a gain of godliness; I will make no provision for myself. I have abundance of clothing; and as to food, I will eat of whatever is set before me, asking no questions, either for the sake of conscience, or appetite; and for my drink, nothing is so salutary for me, as cold water. I am persuaded, I shall not live long in this world; at least, I hope I shall not. I am alone in the world; I shall want but little here, 'nor want that little long.' I reject, then, with my whole soul, I reject, the liberal offer, you so recently made me, of a fixed stipend. I will have no salary, I will have no collections, I will preach the gospel, freely. I will work in your fields, I will eat at your table, I will slake my thirst at the limpid stream which furnishes your family; but you shall make no change in the order of your house, on my account. I will associate with your associates. I expect to meet them, at the table of my great Lord and Master, in mansions beyond the *grave; and shall* I hesitate to meet them, upon equal

terms, in this lower world? I am pleased with your situ with your house of worship; with your neighbors; with thing I am pleased; and if that God, who brought me hithe graciously vouchsafe to indulge me with the privilege of t here, until I am liberated from this body of sin and death, be still better pleased.

The good old man could no longer suppress his feeling arose from his seat, caught me in his arms, essayed to speak ed, and at length exclaimed, 'O my God, is it possible? such, I have thought ministers of Jesus Christ ought to be.' my friend, I replied, every minister of Jesus Christ cannot I can. I have no family, no home, no want. If I had a fa should be worse than an infidel, not to make provisions f household; but God, by separating me from my beloved co ion, and my cherub boy, has enabled me to preach the freely. I never saw any man so delighted, and especially w determination to continue with him. Dear, kind-hearted both he, and I, then believed, that death only could s us. In a place, so remote from the world, I imagined I enjoy, uninterruptedly, every wish of my heart; and aga again I felicitated myself in the prospect of finishing my life in this sweet, this calm retreat, unincumbered by care, ferring, as well as receiving, benefits,—nobly independent sessing all which the treacherous world could now bestow. I went on,—pleased, and pleasing. I had leisure for co with myself, with my Bible, and my God. The letters Eliza were a source of mournfully pensive consolation, were multiplied,—and I had carefully preserved them. M time have I shed over them the private, the midnight tea reading them thus late, when I had fallen into a sweet slu have met the lovely author in my dreams, and our meeti been replete with consolation, with such high intercourse, only be realized in heaven. Our Sundays were indeed holy days; people began to throng from all quarters on hors some from the distance of twenty miles. I was at first with this; so was my patron; but multiplied invitations t other places, saddened our spirits. I dreaded the thought parting from home, and, in the fulness of my heart, I deter would never accede to any request, which should bear me seclusion,* so completely commensurate with my wishes. alas! how little do we know of ourselves, or our destinatio licitations, earnest solicitations, poured in from the Jersies Philadelphia, and from New York; and it became impos withstand their repeated and imposing energy.

* Thomas Potter died not far from the year 1790. The feel Mr. Murray, in visiting this retreat after the death of that hig *nevolent individual*, and his account of the character of his frien *be found in a note* in the *seventh* chapter of this work. T

e first visit I made, was to a village about eight miles from
fe found home. My patron accompanied me, and we were
lly received, by a serious and respectable family, who embrac-
ith devout hearts, the truth, as it is in Jesus; and who were
quently saved from all those torturing fears, that had pre-
ly harrowed up their spirits, in the dread expectation of those
sting burnings, which they believed awaited themselves and
offspring.

this village, I one morning entered a house, and beheld a fond
r weeping over an infant, who lay sweetly sleeping in her

Sympathy for the sorrowing mother moistened my eye;
upposing that her tears flowed from some domestic distress,
uniary embarrassment, I endeavored to console her by ob-
g that the world was very wide, and that God was an all-suffi-
Father. 'Alas! sir,' she replied, 'I never, in the whole course
life, experienced a moment's anxiety from the dread of my
en, or myself, suffering the want either of food, or raiment .No,
y fears are, that they will be sufferers through the wasteless
f eternity, in that state of torment, from whence there is no
ve; and that they will continually execrate their parents, as the
hed instruments of bringing them into being. I have eight
en, sir; and can I be so arrogant, as to believe that *all these
n are elected to everlasting life?*' But, my dear lady, you
eason to believe that they will be saved, whether they be
l or not, because Christ Jesus is the Saviour of all men. This
t satisfy her. I took up the Bible, which lay upon her desk,
e first scripture, which met my view, was the 127th Psalm.
ced my eye upon the 3d verse of that Psalm: 'Lo children
e heritage of the Lord, and the fruit of the womb is his re-

I did not recollect this passage; it was the first time it had
y particular observation; but it has ever since been right
us to my soul. I merely opened the Bible, in the expectation
ling something to soothe a sorrowing mother, and this most
ant passage broke upon me, with unequalled splendor. I was
f astonished, and presenting the sacred passage, I remarked:
, madam, God has sent you, for your consolation, this divine
ery. You have been unhappy, because you did not know
our children were God's children, and that He loved them as
ea, infinitely better, than you can pretend to love them. Nay,
t the passage; you see your children are the heritage of God,
re his reward; will He give His heritage to His adversary?
l He suffer him to seize any part thereof, if He has sufficient
to prevent it? Again and again, the fond mother perused
ssage; gradually her countenance changed, and the clouds
sed; a flood of tears burst from her eyes; she brightened up,
ressing her babe to her maternal bosom, rapturously exclaim-
Blessed, blessed God, they are not mine; they are thine, O
hty Father; and thou wilt not be regardless of thine own!'
r saw more joy in consequence of believing, than I then be-

held. Ten years afterwards, I again saw this parent, and asked her, what she thought of her children? Blessed be God, said she, they are God's children; and I have never had an unhappy moment respecting their future state, since my Redeemer has been graciously pleased to make known unto me his soul-satisfying truth. No, sir, my spirit is not now a sorrowing spirit.

Again a letter was handed me from New-York, earnestly entreating me to pay them a visit. Arrangements were made for my passage in the vessel by which I received the solicitation. To a summons so pressing, I dared not turn a deaf ear. In fact, a revolution had taken place in my mind. It appeared to me, that I was highly reprehensible in thus withdrawing myself from the tour of duty, which seemed appointed for me; and I determined never to seek, directly or indirectly, for an open door, and never again refuse entering any door which Providence should open. It is true, I never wished to receive an invitation; but I was aware, that the direction of me and my movements were in the hands of infinite wisdom; and promising my benevolent host, that I would return as soon as possible, I departed for New-York. My reception surpassed my expectations, and even my wishes. Many persons, anxious to detain me in their city, went so far, as to hand about a subscription-paper, for the purpose of building for me a house of public worship. It was completely filled in one day, when application was made to me to abide with them continually. I urged my absolute promise given, and my inclination, prompting my return to Good Luck, the name of the place where my friend Potter dwelt. They were astonished at my determination to reside in such a place, when the city of New-York was opening its arms to receive me; but on my repeating the circumstances, attendant upon my arrival there, they seemed disposed to acquiesce, and to acknowledge the good hand of God outstretched for my direction. The Baptist meeting-house was again open to me, and the congregations were very large; my friends multiplied very fast, and I became gradually attached to this city. Yet I ardently desired to return to the home of my choice; and after spending a few weeks in New-York, I once more hailed my providential residence; numbers of warm-hearted friends accompanying me, as before, even to the vessel's side, where they offered up to heaven their most fervent prayers in my behalf. My heart was greatly affected; I was warmly attached to many in New-York. The family of Col. Darke, and many others now no more, were very dear to me.

I reached home in good health, and was received with great joy; even the servants seemed to participate the benevolence of their master. In fact, having nothing in the habitation of my friend to render me uneasy, my mind became more tranquil than it had been for many years, and, at peace in my own breast, I consequently contributed to the happiness of all around me. Thus I continued in undisturbed repose, until a Baptist minister from New Jersey, *believing my sentiments* precisely in unison with his own, conceiv-

ed a strong affection for me. He solicited me to become a member of his church, that I might obtain a license from their association. Of course, I declined his friendly offers; for I well knew, when he discovered I really believed the gospel which I preached, uniting with his brethren, he would be as anxious to exclude me from his synagogue, as he now was to receive me. He pressed me, however, to visit him, which I did, accompanied by my patron, who, to his great mortification, was necessitated to leave me there. In this gentleman's pulpit I preached; I lodged in his house; and received from him every mark of attention, until my unbending refusal of all collections, and the partiality of his friends, visibly diminished his regard. I had calculated upon this change, and it did not therefore astonish me. He was, however, a warm-hearted man, and as sincere as men in general are. In this place I was introduced to many worthy characters, who, as a part of the election, obtained a knowledge of truth, as it is in Jesus; among the rest was a justice Pangbrun, a venerable old gentleman, who had for many years been considered by his brethren, as an oracle. This gentleman heard me, and discovered that my testimony was not in unison with the teaching to which he had listened. He became sedulously intent upon detecting my errors, and he soon discovered I was wrong, and as soon, kindly endeavored to set me right; but, as there was no other way of effectuating his wishes, but by the word of God,—for I refused all other authority,—he was soon convinced, upon searching the sacred writings for proofs of my heresy, that it was he himself, who had wandered from that precious truth once delivered to the saints. Without hesitation, he renounced his former views, and continued ever after an able and zealous advocate for the truth, preached by Abraham. It was now noised abroad, that I was an erroneous teacher. The clergyman, who was so warmly attached to me, while he believed me a Calvinistic Baptist, now commenced a most inveterate adversary; and his opposition published more extensively my name, and peculiar tenets. Curiosity was excited, and I became the object of general inquiry. It is a melancholy truth, that esteem, and consequent friendship, are not generally so operative upon the human mind, as rancor and enmity: my experience is in unison with this observation. I hastened back to my calm retreat; alas! it was no longer my *peaceful* home,—for, although no change had taken place in the house of my friend, yet the influence of my clerical enemy pursued me. Opposition, however, begat opposition; and, while I was hated by the many, I was loved and caressed by the few. Solicitations to preach were multiplied from every quarter, and, although there was no abatement in the attachment of my patron, yet the estrangement of some individuals in our vicinity, diminished the difficulty of accepting invitations, and I was induced to visit a few warm-hearted individuals, in the neighborhood of my implacable foe. Upon my arrival there, I discovered a want, of which I *had not until then* been conscious: I wanted a horse. A

single hint was sufficient; a horse was immediately procured, and, so ardent was the affection of my adherents, that I could not express a wish, which they were not eager to gratify; but my wishes were very much bounded, and my wants few and simple.

An invitation from Philadelphia being frequently and earnestly repeated, I repaired to that city; a respectable circle of friends awaited me there. The Baptist minister invited me to his house, and his pulpit. He questioned me in private, and, in the course of our conversation, he frequently repeated: '*Christ, in us, the hope of glory.* I ventured to ask, Pray, sir, what do you understand by *Christ, in us, the hope of glory?* 'Why, sir, in looking into my heart, I find something in it, which I had not some years ago.' Do you, sir, call this something, Christ? 'Undoubtedly.' But, sir, all the angels of God worship Christ; all the ends of the earth are admonished to look unto Christ and be saved; we are exhorted to trust in him at all times; and to believe, that there is no other name given under heaven, among men, whereby we can be saved. Now, my good sir, suffer me to ask, would it be safe for angels in heaven, or men upon earth, to worship that *something*, you have in your heart, which you had not there some years ago? would it be safe for all the ends of the earth, or any of the inhabitants of the world, to look to that something for salvation? could I, or any other person, trust, at all times, to that something? 'Then, sir, if this be not Christ, what can the passage I have cited mean?' Certainly, sir, this cannot be the Christ Paul preached. The Christ Paul preached, was crucified; he was buried; he arose; he ascended; and the heavens must contain him, until the time of the restitution of all things. 'But how then is it that *this Christ can be in us the hope of glory?*' Why, sir, the Christian has no other hope of glory, than Jesus Christ, entered within the vail; and this Saviour is, *in his heart*, the object of his *trust, confidence*, and affection. You have, sir, as I understand, a beloved wife in Europe; but, although the Western ocean rolls between you, yet you may say, she is ever in your heart, and no one would be at a loss to understand you; but if you were to tell them, your conjugal affection was your wife, they would stare at you; and yet it would be as proper to say, your conjugal affection was your wife, as to say your love to God, or any other good, and proper propensity, was your Christ. No, my dear sir, these are not that Christ, the things of which, the Spirit of truth taketh, and showeth them to men, as the matter of their rejoicing. The Christ, of whom you speak, can be no other than the false Christ; that is, something which is called Christ, but is not Christ. The Christ, of whom you speak, *as your hope of glory*, was never seen by anybody, and is itself nobody. It neither suffered for your sins, nor rose for your justification; and it is therefore most unworthy to be held in reverence. This conversation, as may be supposed, made this gentleman exceeding angry; and I was not a little surprised to hear him, although he immediately broke up the conference, insist upon my coming the ensuing day (Sunday), accordin

to promise, to preach in his pulpit. The intelligence ran through the city, that I was to preach in the Baptist meeting-house, and numbers flocked to hear. I came, I entered the parlor of the reverend gentleman; many of the members of his church were present, and a young candidate for the ministry. The gentleman, who invited me, and who repeated his invitation on parting with me, arose, and throwing upon me a most indignant glance, took the young gentleman by the hand, and led him into the meeting-house, which was adjoining to his dwelling, leaving me standing in his parlor. I now perceived, why he had insisted upon my coming to preach for him. But it was not wonderful; I had spoken contemptibly of his Christ, and he took rank among my inveterate foes; yet I had, among his connexions, a few friends, who, indignant at the treatment I had received, redoubled their caresses. There was at this time a small company who assembled at a place, known by the name of Bachelor's Hall; they were unacquainted with the truth I delivered; yet, willing to hear for themselves, they invited me to preach for them. Halting between two opinions, they solicited aid from a minister of another persuasion; and they requested me to hear him, to which I readily consented. The preacher selected his text. '*Behold the Lamb of God, who taketh away the sin of the world.*' He commenced his comment: 'My friends, I shall undertake to prove, that Jesus never did, nor never will take away the sin of the world.' I was astonished, and the persons, asking my attendance, were abashed. The preacher added: 'It is impossible Christ can have taken away the sin of the world, for then all the world must be saved.' This was unquestionable; I was exceedingly gratified, and the more, as this sermon, intended for my confusion, did much to establish that truth, of which, by the grace of God, I was a promulgator.

The combined efforts of the clergy in Philadelphia barred against me the door of every house of public worship in the city. Bachelor's Hall was in Kensington. But at Bachelor's Hall the people attended, and a few were enabled to believe the good word of their God. There was in the city, a minister of the Seventh-day Baptist persuasion; for a season he appeared attached to me, but soon became very virulent in his opposition. He told me he passed on foot nine miles, upon the return of every Saturday, to preach. I asked him, how many his congregation contained? 'About an hundred.' How many of this hundred do you suppose are elected to everlasting life? 'I cannot tell.' Do you believe fifty are elected? 'Oh no, nor twenty.' Ten perhaps? 'There may be ten.' Do you think the *non-elect* can take any step to extricate themselves from the tremendous situation, in which the decrees of Heaven have placed them? 'Oh no, they might as well attempt to pull the stars from the firmament of heaven.' And do you think your preaching can assist them? 'Certainly not; every sermon they hear will sink them deeper and deeper in damnation.' And so, then, you walk nine miles every Saturday, to

sink ninety persons out of a hundred deeper and deeper in
ending misery!

Reports, injurious to my peace, were now very generally
lated; and although I expected all manner of evil would b
of me falsely, for his sake, whose servant I was, yet did the
of slander possess a deadly power, by which I was sorely wou
Had the poisoned weapon been aimed by characters, wicked
common acceptation of the word, it would have fallen harn
nay, the fire of their indignation would have acted as a puri
my name; but reports, originating from those, who were de
holy and reverend—alas! their bite was mortal. Again I s
for retirement, again I hastened to the bosom of my patron
again my reception was most cordial. Yet, although so muc
was said of me, many, glancing at the source, made candid d
tions, and were careful to proportion their acts of kindness
magnitude of my wrongs. Invitations met me upon the road
wafted upon the wings of fame, I could enter no town, or v
which my name had not reached in which I did not receive
and evil treatment. The clergy and their connexions were g
ally inveterate enemies; while those, who had will and pov
act for themselves, and chanced to be favorably impressed,
very warm in their attachments. Thus my friends were ver
dial, and my enemies very malignant; and as my enemies
generally at a distance, and my friends at my elbow, but for offi
individuals, who brought me intelligence of all they heard, I
have gone on my way with abundant satisfaction. At Bruns
which I had been earnestly solicited to visit, I was received
most worthy family. The Rev. Mr. Dunham was of the Sev
day Baptist persuasion; a man of real integrity, who, althou
could not see, as I saw, threw open the doors of his meeting-h
conducted me into his pulpit, and discharged toward me, in
particular, the duty of a Christian. His neighbor, a clergy
who was a First-day Baptist, exhibited a complete contrast to
Dunham. He invited me, it is true, to his house, asked
lodge there; we conversed together, prayed together, he ap
ed very kind, and much pleased, and I believed him my confi
friend, until, leaving Brunswick, I called upon some, whos
portment to me was the reverse of what it had been. I dem
a reason; when they frankly informed me, that the Rev. Mr.—
had made such representations, as had destroyed all the ple
they had been accustomed to derive from my presence. This s
ed me beyond expression, a stranger as I was; and suffering
dread of what I had to expect, I turned from the door of tho
ceived persons, without uttering a word. I quitted their habit
forever; invidious remarks were made upon my silence; I
these I was careless; on other occasions I might have been aff
but treachery from a man, who had entertained me so hospi
and who stood so high in the ranks of piety, shocked me be
the power of utterance. Upon the afternoon of this day, on v

I had been so deeply hurt, I was engaged to deliver my peaceful message in the pulpit of Mr. Dunham, in the vicinity of this perfidious man. Some time had elapsed since I had seen him, and I then met him upon the road; he advanced toward me with an extended hand, and a countenance expressive of Christian affection; 'You are a great stranger, sir?' Yes, sir, I am a stranger, and sojourner, in every place, as all my fathers were before me. 'Well, how have you been since I saw you?' Thanks be to God, I have been preserved, and owned, and blessed, notwithstanding the slanders of the adversary, and his agents. He saw he was detected, and he determined immediately to drop the mask. 'Well, I will do all in my power to obstruct your progress, in every place.' Had you, sir, made this declaration at an earlier period, I should at least have believed you an honest man. But to pass yourself upon me as my friend, while you were aiming at me a vital stab! Oh sir, I am astonished at you. 'And I am more astonished at you. Do you not tremble, when you think that God must have a quarrel with you? and that all his ministers in America hate you?' Sir, I do not believe my Creator is a quarrelsome Being, neither do I credit the information, that all *God's* ministers hate me; a *minister of God* is incapable of hating any human being. 'But are you not confounded, when you consider, that *you* must be *right*, and we *wrong*; or you wrong, and all God's ministers right? Surely, it is more probable we should be all right, and *you* wrong, than you right, and we all wrong.' I have no apprehensions upon this head: some one might have questioned in the days of Elijah, when he was opposed by eight hundred and fifty prophets: 'Do you not tremble to see all these holy, and reverend priests on one side, and you alone on the other? either they must be wrong, and *you* right, or you wrong, and they right.' So in Jerusalem, our divine Master might have been asked: 'Are you not appalled at beholding all the ministers of God, all the rulers of the people, in opposition? Either they must be wrong, and *you* right, or you wrong, and they right; and which, pray, is the most probable?' And the people might have been asked: 'Have any of our rulers believed on him? He is a devil, and mad, why hear ye him?' 'I am astonished at your daring blasphemy, in comparing yourself, either to Elijah or Christ.' Why, was not Elijah a man of like passions with us? and are we not taught to put on the Lord Jesus Christ? Who is it that asks, If they have called the Master of the house Beelzebub? what ought the servants of his household to expect? Elijah is a member in the same body with me; but the Redeemer is still nearer; He is my head, the head of every man; He indulges me with the privilege of denying myself, my sinful self, and he allows me to acknowledge no other than his blessed self; that, thus standing in his name, I may stand in the presence of the Father, the *Divinity*, with exceeding joy; that, asking in the name of his immaculate humanity, I may be sure to receive, that my joy may be full. Nor can all that you, nor any one else can say, be able to shake me from this my

strong hold. 'Ay, perhaps you may be mistaken—you may be deceived.' If I am deceived, I am deceived; but I will venture. 'You know this is not the privilege of all; and therefore it may not be yours. I do not know that this is not the privilege of all but if it be of any, it is of the believer; and, as I believe it must be mine. They shall, said my divine Master, say all manner of evil of you, *falsely*. You, sir, have been in Brunswick, fulfilling this scripture; and I rejoice that I have made the discovery. *You* can never deceive me again; but as I am not naturally suspicious, others may obtain a lease of my good opinion, from which they will never, but upon the strongest conviction, be ejected. I left this good man beyond measure enraged; and no doubt, believing he should really render God service, by doing me the most essential injury. I immediately repaired to the pulpit of my friend Dunham, where, preaching peace, I recovered my lost serenity; and it gladdened my heart to believe, that the inveterate enemy, with whom I had parted upon the road, was included in the redemption it was my business to proclaim.

But now again, my heart failed me—again I sickened at the prospect before me, and my whole soul, revolting from a continuance in public life, I once more fled to my beloved, my sequestered home. I sighed ardently for my emancipation. Of that God, who was, in Christ, reconciling the world unto himself, I entertained not the smallest dread. But my coward spirit trembled before a combination of religious characters, headed by the clergy, and armed for my destruction. Their zeal was manifested by their industriously propagating a variety of evil reports. I would detail them, were they not so numerous. And, although all manner of evil had not yet been said of me, enough was said to implant a dread of some overwhelming termination. Thus my aversion to the path, into which I had been pressed, became more imposing. I was ready to say, Lord, send, by whom thou wilt send, and, in mercy vouchsafe to grant me my final exit from those surrounding scenes, which embosom the retirement of my friend.

Often have I wept, as I traversed the woods and groves of my patron, at the thought, that I could be indulged with the felicity of passing the remainder of my days amid those sylvan scenes; especially as it was the wish of the liberal master, that I should so do. I became apprehensive, that my trials, in this new world, would surpass those, which I encountered in the old. These agonizing anticipations prostrated me before the throne of the Almighty, imploring his protection; and from this high communication with my Father God, my griefs have been assuaged and my wounded spirit healed. Urged by a strong sense of duty, I again visited Upper Freehold, to which place I had been repeatedly summoned. My acquaintance there was large and respectable, but it was the residence of a high-priest, who treated me roughly. I was asked to breakfast, at the house of one of his congregation, without the most remote hint, that I was to meet this great man; but I was hardly seated, when he was observed making his approaches; and, from

e expressions of surprise, I was induced to believe he was total-
nexpected. I was astonished to see so many assembled; but
posed, that curiosity to see the strange preacher of so strange a
rine, had drawn them together. I was, however, afterwards
red, that the plan had been previously concerted. Mr. Tennant
red. We were introduced to each other. He drew a chair in-
ie midst of the circle; and commanding into his countenance
much stern severity as he could collect, he commenced his
ied operations. 'I want to know, sir, by what authority you
ume to preach in this place?' Pray, sir, by what authority do
thus presume to question me? 'I am, sir, placed here, by Al-
hty God, to look after the affairs of his church, and people; and
ve a right to insist on knowing who, and what you are?' Well,
if you be placed here, as the vicegerent of Heaven, you should
care how you conduct; you have a great charge, and your re-
nsibility is proportioned to its magnitude. But, sir, I am not as-
ing; I have no design upon your people; I am like a person in
time of harvest, who steps into the field, and binds up some
ves, making no demand upon the proprietor of the grounds.
ve never attempted to scatter your sheep; I have not even pluck-
lock of their wool. I do not wish to govern, I only aim at be-
a help. 'I do not like you a bit the better for all this stuff. I
t on knowing whether you came in at the door?' I wish to
w, sir, what door you mean? 'I mean the door of the church:
who come not in at that door, are thieves and robbers.' But,
I would know, what church you mean? The pope declares,
e is no *true* church, save the one of which he is the head. The
scopal bishop affirms, there is no true church, but that of which
king is the head. Do you, sir, mean either of these? 'No, sir,
ean the *true* church. Did you come in at that door?' If, sir,
do not tell me, what you mean by the *true* church, how can I
wer you respecting the door? 'Sir, I will have no evasions.
you, or did you not, come in at the door?' Jesus Christ says:
m the door; by me, if any man enter, he shall be saved.' Do
mean this door, sir? 'No, sir, I mean the door of the church.'
ot Jesus Christ the door of the church, sir? 'No, sir.' Well,
although there be many preachers, who have not entered at this
r, you will not, I trust, esteem a preacher the less, for having
privilege to go in and out at this door. 'Sir, I have nothing to
vith this; I wish to know, whether you have church authority
preaching? that is, whether you came properly in at the door?'
I have the same authority for preaching, which the apostle
l had; he received his mission by the will of God,—so have I.
, sir, give us the same miracles Paul wrought, and we will be-
e you.' If the power of working miracles were necessary to
re a right to preach the gospel, perhaps you, sir, would be also
loss to prove your own right, either to preach, or thus to ques-
a fellow creature. 'Sir, you are a deceitful, hypocritical man.
ou had come properly in at the door, I should have received

you; but you are an impostor,—I pronounce you an impo
That is more than you know, sir, and, I add, more than I k
myself; but, if we cannot agree about the church, and the
blessed be God! we can agree in one fundamental point: V
we were yet sinners, Christ Jesus died for us, and, while we
enemies, we were reconciled to God by the death of his Son.
old gentleman started from his seat, and, running round the s
ment, exclaimed, in a loud and thundering voice, to those who
without: 'Come in, and hear gibberish, gibberish, gibberish.' I
astonished, and when he had so far spent his rage, as to remai
one moment silent, I looked full in his face, and asked: Pra
what language do you make use of? Is it possible, that a
clergyman, highly distinguished, the head of the Presbytery
now in the evening of life, should be so little acquainted wit
scriptures, as to call the language of revelation, gibberish? '
know nothing about revelation; there never was an individu
the human race, that ever had any interest in Christ, or in God
til they had repentance and faith.' Pardon me, sir: you do nc
lieve this yourself. 'I say, I do.' Excuse me, sir; you cert
do not. 'Give me leave to tell you, you have a great deal of
pudence, thus to talk to me.' Nay, sir, I do not wish to offer
wish you to reconsider your assertion; I am confident, you d
believe it; and I am confident, you will have the goodness to ov
before I quit this apartment. 'Let me tell you, young man,
have the greatest stock of assurance, I have ever met with in
young person. I tell you again, there never was an individu
the human race, who left this world without faith and repent
who ever had any interest in Christ, or ever tasted happi
Not one? 'No, sir, not one.' Oh! sir, I am very sorry you
pel me to make you retract this affirmation. Turning to the
pany, he required them to say, whether they did not think m
solence surpassed credibility? The company were silent, an
ter a pause, I said: I know, sir, if you believe Calvinistic princ
you believe some infants may be eternally lost; but no Cal
denies, that *some* infants are interested in Christ, and eternally l
ed, although they passed out of time, without repentance or
'Sir, I never thought of infants.' So I imagined; and it was t
fore, sir, I took the liberty to say, you did not believe what yo
vanced. 'But I believe it with respect to all, besides infants.'
sir, pardon me, you do not.

Again he was exceeding angry, until I mentioned idiots. '
not think of idiots.' I believe you did not; but, my good sir, w
it not be as well, if you were always to think before you sp
'Again I say, I am astonished at your impudence; I could not
believed a young man like you could have had so much in
dence.' I dare say, sir, you are disappointed: you expected to
met a timid, poor, destitute stranger, who would have been
founded by noise, and such cogent arguments, as gibberish, gi
ish, repeatedly vociferated; you expected I should not have d

to utter a syllable; you have been pleased to treat me very roughly; you know not but you have been pouring vinegar into wounds already sore: you have, sir, been vexing the stranger, and without any provocation on my part. 'Ay, ay, this is the language of all impostors.'

Thus ended my morning repast. I was very much hurt; yet I reaped advantage from this new trial. Returning to my lodgings, I experienced the most painful sensations; but the rebuff I had received, operated as usual: it drew me nearer to my God, and, pouring out my heart in secret before the Father of my spirit, I obtained what the favor of the clergy could never give—consolation and peace in believing.

My conduct at this breakfasting conference was represented in such a point of view, as increased the number of my friends; and clerical gentlemen in this place and its environs, forbore direct attacks; but the tongue of the *private* slanderer was busily employed. A gentleman of C———, the Rev. Mr. S———, repeatedly attended my public labors; addressed me after preaching, continued some time in conversation with me, and appointed a day on which he pressed me to dine with him. I accepted his politeness with gratitude, and was punctual to the time. Mr. S——— received me with manifest satisfaction; we were alone, and we passed many hours most pleasantly. Mr. S——— seemed solicitous that I should view him neither as a skeptic, nor a caviller, but simply an inquirer after truth. He asked me many questions, which I answered as clearly as I was able; and he appeared sometimes dissatisfied, sometimes silenced. Upon the whole, his deportment was gentlemanly, and I could not forbear regarding him as a sensible, illumined Christian. On my departure he urged me to consider his house my home, whenever I visited C———; waited on me while I mounted my horse, pressed my hand, and, with much apparent devotion, supplicated the blessing of Heaven upon me. On recurring to my journal, I find my notice of this interview concluded as follows: Thus far am I brought on my way rejoicing; the Lord is my Sun and Shield; blessed be the name of my God! Yet no sooner was I out of view, than this same Mr. S——— ordered his horse, and posting to every respectable family in his parish, informed them that, with all my *cunning*, he had outwitted me; that he had asked me to dine, and, by *flattery* and *caresses*, had *thrown me off my guard*, and obtained a complete knowledge of my principles. 'Well, dear sir, and what are his principles?' O! truly shocking! horrid! most horrid! I dare not relate them; you shall not be contaminated by the recital; it would be dangerous in the extreme. Nor was this enough. Being a member of the Presbytery, he wrote a circular letter, addressing every leading associate, which effectually steeled all hearts, and, so far as his influence extended, barred every door against me. Calumnies of various descriptions were disseminated; rancor became uncommonly prolific; astonishing efforts were made to destroy my reputation; but God was with me, and his spirit was

my never-failing support. In the midst of these fiery trials, I passed on: succeeding weeks and months rolled away, while my days were appropriated to my beloved home, to different parts of the Jersies, Philadelphia, New York, and many of the intervening towns scattered between those cities.

In the commencement of the autumn, of 1773, I was strongly induced to journey as far as Newport, in Rhode Island; and having dropped a tear, at parting with my faithful friend, I commended him to the care of Heaven, and began my new tour of duty. The chilly mornings and evenings of even the first autumnal month, gave me to experience the want of an outside garment. I was, however, determined not to solicit human aid; this, I believed, would be taking the business out of the hand of my Master. If God had sent me, he would put it into the hearts of his people to supply me; yet I did not calculate that this want would be supplied until I reached New York. I believed I had in that city a friend, who would derive pleasure from administering to my necessities. But when I was preparing to leave Brunswick, a person entered the parlor, displayed a number of patterns, requested I would make a choice for a great coat, and asked how long I should tarry in town. I told him I should leave town early on the succeeding morning: 'Well, sir,' he returned, 'your coat shall be ready.' I asked by whom he was sent. 'Sir, I was ordered not to say by whom.' It is very well, I know who sent you. 'Do you, sir?' Yes, sir, it was God, my Father; who, having all hearts in his hand, has stimulated your employer. Early the following morning, the coat was brought home; I was deeply affected, and laying my hand upon it, I said: Henceforward thou shalt be my monitor; whenever I feel my heart desponding, in silent, but persuasive language, thou shalt say: 'Cast thy care upon God, for he careth for thee.' It was not so much the supply of this pressing want that pleased me, as the recognition of the immediate hand of paternal Deity, who thus vouchsafed to own and bless my mission. On my arrival in New York, I learned, to my great astonishment, that the friend on whom my hopes of a winter garment had rested, was become my enemy! I was greatly pained; he was very dear to me; but a religious slanderer had been at his ear, and had prejudiced him against me. I lost him forever—alas! alas! how many such losses have I sustained, since I became a promulgator of the truth, as it is in Jesus.

Leaving New York, I postponed my journey to Newport, passed through East Jersey, and stopped at Amboy, where I had many friends. Sitting one evening at tea with a lady, she complained that her maid had quitted her, having been seduced from her duty by a foot soldier. This immediately reminded me of Mrs. Trinbath, the poor unhappy lady at whose house in Cork, I had, in company with Mr. Whitefield and others, been so splendidly entertained. I related the mournful tale, when the lady assured me she knew the unhappy creature; she had seen her in Amboy, and that *she was now in* New York, in a most wretched situation. I imme-

y conceived a hope, that, if I could obtain an interview with
might prevail upon her to return to her widowed mother,
› her children; and although her husband was no more, she
: yet, in some measure, retrieve the past. Alas! alas! I did
ılculate that I was thus making provision for the most serious
ıity which, during my sojourn in this new world, had until
›vertaken me.

e following day, intent on my purpose, I took passage in the
ɜt, for New-York; accompanied by the serjeant-major of the
ıent to which the fellow belonged, with whom this deluded
ın lived. I asked him, if he knew such a person? Yes, he
her, and she was in a very wretched condition. I sighed,
the inmost recesses of my soul, while I listened to his account
r manner of living. I begged to know if I could see her.
he could conduct me to her abode; but on our arrival, pass-
ver the common, near the gaol, to the residence of this poor
ıre, we chanced to meet her infamous seducer, who, not hav-
eard of the death of Mr. Trinbath, immediately concluded I
hat injured husband, come to reclaim my wretched wanderer.
r this impression, he hastened home, and effectually secreted
ɛefore we reached the door. I was disappointed, but I inform-
poor creature in the house, that I would call, upon the ensu-
ay, at one o'clock, when I hoped I might obtain an interview.
ı, the next day, punctual to the appointment; but, instead of
ıisguided woman, I received a letter, directed to Mr. Trinbath,
ıting most earnestly, that I would not attempt to see her; that
treating me as she had done, she never would see me more;
hat, if I persisted in pursuing her, she would leave the city,
:aking with her her miserable children, they would all perish
ıer, for she would, rather than meet my eye, suffer a thousand
s. I was beyond measure shocked at this letter; I saw the
ıte necessity of seeing and convincing her of her error; but
was this to be effectuated? I could devise no plan. I told
ld woman, it was a most capital mistake; that I was not the
n she supposed. O, said she, you need say nothing about
sir; every body knows you are her husband, and every body
you, poor gentleman, that you should have such a wife; but
as bad advisers, and I dare say, if you can see her and forgive
and every body says, that if you did not intend to do so, you
ı never have sought her,) she will again be a very good wo-

I was provoked beyond endurance; but every appearance
tation was imputed to my disappointment, and consequent re-
ıent. My soul was harrowed up by agonizing distress; una-
› convince the old woman, I returned to my lodgings. My
ls perceived the anguish of my spirits, for which they were
ıble to account; they, however, carefully avoided the subject.
ɜt, not being able to control my emotions, I burst into tears.
were alarmed. 'What is the matter?' I circumstantially
d the whole story, and dwelt upon my sufferings, consequent

upon my inability to see Mrs. Trinbath, and convince her of
mistake. My friends appeared relieved, and proposed my wr
to her, and leaving it at her lodgings; she will see it is no
hand-writing of her husband. The propriety of this measure
obvious; I asked the gentleman, if he would accompany
'Most gladly.' I wrote immediately, laboring to convince thi
fortunate woman of her error, and assuring her, that my fi
Mr. Trinbath, had been many years dead; that if she woul
give me a meeting, for a single moment, she would acknow
she had nothing to fear from me. This letter was ineffectual
was positive it was all a deception, and that, with a view o
ceiving her, I had employed some other pen.

This story was a sweet morsel to my religious foes. It
painted in the most odious colors, and industriously exhi
They declared, the woman was unquestionably my wife; and
on account of the treatment she had received from her barb
husband, she had preferred putting herself under the protecti
a common soldier; that she had attended church, upon a le
evening, and upon seeing me, her husband, in the pulpit, sh
shrieked aloud, and fainted. This, and a thousand other falsel
were circulating through the city. My humane friends, at l
interfered; they solicited the commanding officer to oblige th
low, with whom the woman lived, to produce her; she appro
with dread apprehension; a large company was collected, sp
tors of the scene. She caught a glance, and exclaiming, in a
ulous accent, It is, it is he—immediately fainted. Curiosity
humanity, combined to recover her; she was led into the p
I appeared full before her, entreating her to take a view
face; she did so, and no words can express her confusion; h
knowledgments were repeated and copious; she did not rec
ever to have seen me before. I was most happy in the res
this untoward business, which had nearly annihilated my a
respecting her restoration to her connexions. Indeed I was
ed, no entreaties would procure her return to Cork. So man
witnessed an ecclaircissement, so honorable to me, that I f
believed it would be attached to the narration; but alas! ther
not a thousandth part of the pains taken to publish the tru
had been taken to spread far and wide the slander; here it w
still voice of friendship; there it was Slander with her tho
tongues. None but God can tell, how much I have suffered,
the various trials I have encountered. Again, I mournfull
knowledged, that my object in coming to America was not in
view obtained; that my grand desideratum appeared further
further from my reach. Again I wished most ardently to be in
land; yea, in the very scenes from which I had escaped, if I
thus be delivered from the distracted situation, in which I w
volved; and the more I contemplated the indignation and
of the clergy, the more frequently I exclaimed, Doubtless I
one day perish by the hand of my enemy. Yet, in the d

night of my affliction, my gracious God frequently vouchsafed to grant me peace and joy in believing that His almighty power was sufficient for me; and, in the pulpit, whatever was my previous situation, either mental, or corporeal, when engaged in the investigation of divine truth, I was not only tranquil, but happy: and this happiness I often enjoyed; for an ardent curiosity obliged the people every where to hear; and, when a pulpit could not be obtained, a private house, a court-house, a wood, answered the purpose; and I rejoiced, while contemplating the irradiations of divine truth, bursting through the dark clouds of prejudice, and with such imposing splendor, and could only be effectuated by Omnipotent power.

I received frequent and most pressing invitations to visit New England. During my residence in New York, I became known to many gentlemen of Connecticut; and I was requested to stop and deliver my testimony in various places along the road. I resumed my purpose of visiting Newport, determining to proceed thither with all possible dispatch. I had, however, promised to stop at a friend's house in Milford, and at another's in Guilford: at which places I preached to very large congregations; several strangers having seen me elsewhere, recognized me, and entreated me to accompany them to their respective homes; but my object was Newport. Many individuals from Norwich, departed from Guilford with me; they gave me to understand, that, having made a part of my audience, on the preceding evening, they were extremely desirous I should proceed with them to Norwich. We passed the day very agreeably together, conversing with great freedom. About sunset, we reached New-London, where it was my resolution to bid my new associates adieu; but they so earnestly importuned me to go on, one gentleman in particular, that, accepting his proffered kindness, I was that night lodged in his hospitable dwelling. He soon became, and ever after continued my steadfast friend. Many in Norwich, received me with great kindness; a house of worship was provided; but it not being sufficiently spacious, the doors of the great meeting-house were thrown open, and never afterwards shut against me. Thus, in this instance, the zeal of the people has been sufficiently imposing, to prevail against ministerial opposition. The friends I obtained in Norwich were, in truth, inestimable; some individuals are not yet called home; they remain unwavering in the belief of the truth, as it is in Jesus; and in their affectionate attachment to its feeble advocate. At Norwich, I was solicited to preach in the meeting-house of Mr. Hart, of Preston; to which place many of my new friends accompanied me. Having passed the night at Preston, on the succeeding morning, I recommenced my journey with the Rev. Mr. Hopkins,* of Newport. The dis-

* See Murray's 'Letters and Sketches,' vol. I. letter iv. I have supplied the name of *Hopkins* for the initial, which has been adopted in other editions. T. W.

tance was between 30 and 40 miles; but as Mr. Hopkins was going *home*, he would not stop to dine on the road. In the course of the day Mr. Hopkins thus questioned me: 'Well, sir, I suppose you will preach in Newport?' Very likely, sir. 'You have friends there, I presume?' No, sir, I do not know a single soul. 'You have letters of recommendation, perhaps?' Not a line, sir. 'Where then do you intend to go, and what do you intend to do?' I have laid no plans, sir. 'I promise you, you shall not preach in my meeting.' I should be very much surprised if I did, sir. 'And I suppose you think you are called of God, to go to Newport?' I think it is not unlikely, sir. 'I believe you will find yourself mistaken.' It is possible. 'Suppose you should find no place to preach in, what would you do then?' Devote myself to private conversation. 'But suppose you could find no one to converse with?' Then I would turn about and come back again. 'But what would you think of your faith?' Call it fancy. But at present, I think I shall preach the gospel in Newport; and although I am an utter stranger, knowing no one, nor known by any one; yet I expect, before I leave the place, to have many friends. 'Ay, these are fine fancies indeed.' Had you not better suspend your decision until you witness the result? will it not then be full time to determine whether it be *faith* or *fancy*? 'If it should not be as I predict, I should not be ashamed to own my error: if it should, you ought to blush for your unwarrantable confidence. But as it is not impossible you may preach in that city, and that some of my people may be among the number of your hearers, I think I have a right to question you.' If God will give me leave to preach to his people, I am content. 'What do you mean by that, sir?' Your observation brought to my mind what, on a certain occasion, a very distinguished servant of God said to his master, when he was told to go down and see what *his people* were doing. *O Lord, they are not my people, they are thy people.* However, Moses was not settled on your plan. 'Well, sir, I look upon my people to be God's people.' You are perfectly right, sir, so indeed they are; and if I speak to them at all, I shall speak to them in that character. 'Well, sir, as you call yourself a preacher of the gospel, and may, as I have said, preach to my people, it is proper I should know what ideas you have of gospel. Tell me, sir, what is gospel?' I am happy in being able to give you a direct answer. The gospel, sir, is a solemn declaration, given upon the oath of Jehovah, that, *in the seed of Abraham, all the nations should be blessed.* 'Is that all you know of gospel?' Would it not, my good sir, require a very long time to inform mankind *who* and *what* that Seed is; how, and in what manner all the nations of the earth *are* and *shall be blessed therein*; and what blessings they are blessed with in Christ Jesus? The apostle Paul, although he labored more abundantly than his brethren, found this vast, this important subject, abundantly sufficient for his *whole life*; and those who are blessed in that Seed, will find the contemplation of that *blessedness*, which they shall be blessed with, *in Him*, sufficient to

furnish a song, which, although never ending, will be ever new. 'If such be your views, you know nothing at all of gospel.' You could not so absolutely determine this matter, if you yourself were not acquainted with the meaning of the term gospel. Tell me then, sir, if you please, what is gospel? 'Why, sir, this is gospel; He that believeth, shall be saved, and he that believeth not, shall be damned.' Indeed, sir, I had thought the *literal, simple* meaning of the term gospel was *glad tidings*. Which part of the passage you have cited is gospel, that which announces *salvation*, or that which announces *damnation*? 'Well then, if you please, this is gospel: *He that believeth shall be saved.*' Believeth what, sir? 'That.' What, sir? 'That, I tell you.' What, sir? 'That, I tell you; *He that believeth shall be saved.*' *Believeth what*, sir? What is he to believe? 'Why that, I tell you.' I wished, sir, to treat this investigation seriously; but as you seem disposed to be rather ludicrous, we will, if you please, dismiss the subject. 'No sir, I do not mean to be ludicrous; I am very serious.' Well, sir, if so, then I beg leave to ask, what is it I am *to believe; the believing of which will save me?* 'That Jesus Christ made it *possible* for sinners to be saved.' By what means? 'By believing.' Believing what? '*That.*' What? 'That Jesus Christ made it possible for sinners to be saved.' By what means is it possible that sinners may be saved? 'By believing, I tell you.' But the devils believe; will their believing save them? 'No, sir.' Suppose I believe that Jesus Christ made it possible to save sinners; will that save me? 'No, sir.' Then sir, let me ask, what am I to believe, the believing of which will save me? 'Why, sir, you must believe the gospel, that Jesus made it possible for sinners to be saved.' But by what means? 'By believing.' Believing what? '*That*, I tell you.'

Mr. Hopkins could not but be conscious the ground he had taken was untenable. Had he answered in scripture language, that the truth to be believed and which we make *God a liar by not believing, was* that *Christ had given himself a ransom for all, to be testified in due time; that he had absolutely tasted death for every man;* and that *every man* should be made alive in Christ Jesus, &c. &c.; the inference was unavoidable, nor man nor devil could undo what God had done; the power exists not, which can set aside the decrees of God. If the Redeemer *did not* taste death for all; if he has not purchased all; then those, for whom He has not tasted death, whom he has not purchased, have no right to believe He has; and were they so to believe, they must indubitably believe a lie.

But, finding the temper of Mr. Hopkins rise higher and higher every time I repeated my question,* I endeavored to bring the mat-

* Mr. Murray, in his reference to this conversation, 'Letters, &c. vol. 1, Letter iv. says; 'Some years since I was in company with a person deemed one of the greatest luminaries in this part of the Christian world. He has given his name to a set of dreamers (Hopkinsians) in New England, and has written against the truth, and its very able

ter to a conclusion, by observing, that I was astonished to find a master in Israel, and a writer, too, either not *able*, or not *willing* to answer a simple question, viz.: what am I to believe is the foundation of my salvation? what am I to believe procures my justification in the sight of God? 'And I am astonished at your blasphemy.' This is in character, sir; men of your description were long since fond of fixing this charge on both the Master and his witnesses; but, remember, sir, if I have blasphemed, it is only Mr. Hopkins whom I have blasphemed. 'Well, sir, I believe I have gone too far; I will, if you please, take back the charge.' With all my heart, sir. 'I do not doubt you *may* be admired in Newport a whole fortnight.' That no doubt will be fourteen days longer than you would wish.

advocate, Mr. Relly.' The work of Dr. Hopkins here referred to was published in 1783, and was entitled 'An Inquiry concerning the future state of those who die in their sins, wherein the dictates of scripture and reason on this important subject are carefully considered; and whether endless punishment be consistent with divine justice, wisdom, and goodness: in which also objections are stated and answered.' The work was divided into six sections.

Section i. It is inquired whether the wicked will be punished in the future state, and what the Holy Scriptures teach concerning this.

Sec. ii. It is particularly considered whether it is revealed in the Holy Scriptures that the punishment of the wicked will be endless.

Sec. iii. Contains an examination of those passages of scripture which the opposers of the doctrine of endless punishment and advocates for the salvation of all men have thought to be favorable to their cause.

Sec. iv. It is considered what reason may be given for the doctrine of endless punishment, which is revealed in the scriptures; or why God will punish impenitent sinners forever; and whether there be any reasonable objections against this.

Sec. v. Contains a number of questions and answers relating to the doctrine of endless punishment.

Sec. vi. Contains inferences from the doctrine of endless punishment; and a particular improvement of it.

This work was an octavo pamphlet of 194 pages. Although it was not published until 1783, it was remarked by the author, in the preface, that 'it was written some years ago, soon after the doctrine of endless punishment began to be publicly denied by some among us.' From all the circumstances, we think it probable that Mr. Hopkins' wounded pride from the conversation with Mr. Murray, stimulated him at the time to write this work. See *Mod. Hist. Universalism*, p. 325. It was never probably highly valued by the Orthodox themselves, for we never saw it referred to or quoted by any of their writers.

Mr. Hopkins speaks of several publications which had then recently appeared, on the same subject, particularly 'The doctrine of final, universal salvation examined, and shown to be unscriptural,' by Dr. Gordon, of Roxbury, (Mass.); 'A discourse concerning the process of the General Judgment,' by Mr. Emmons, of Franklin, (Mass); 'That all *men shall not* be saved, attempted to be proved and illustrated in three *Sermons*,' by Mr. Thatcher, of Malden, (Mass). T. W.

Arriving in sight of Newport, Mr. Hopkins said: 'There Sir, is my meeting-house; at a little distance from thence is my dwelling-house, and my friends are multiplied.' Well, sir, I have no home, meeting-house, nor friend, in Newport. Yet, I repeat, before I leave that city, I expect to have more than one home, and many friends. 'Well, now I think of it, there is one man, who has a little place, in which, possibly, you may get leave to preach; I will direct you to a man, who has some acquaintance with him.' I will thank you, sir, to inform me where my horse may be taken care of; for myself, I have little concern. 'I promise you, horse-keeping is very high in Newport.' That, sir, is very sad tidings to me, for I promise you, my finances are very low. Some very bitter speeches were made; and I regretted, that I was so unfortunate, as to have taken the journey with Mr. Hopkins. Your people, said I, are leavened with the leaven of the Pharisees, and *you* seem to be leavened with the leaven of Herod. 'What do you mean by the leaven of Herod?' I mean the nature of Herod. 'How does that apply?' Some persons urged our Master to fly, in consequence of Herod's seeking his life. *Go*, said He, *tell that fox, I work to-day and to-morrow*, &c. &c. Our Master denominated Herod a fox, for the purpose of giving an idea of his nature. What is a fox? A creature that lives upon the spoil; but he is dependent upon the secrecy of the night, and, we are told, in order the more effectually to cover his designs, he sometimes imitates the watch-dog, thus endeavoring to make it appear, he is defending the property of the husbandman, while, under the guise of watchful care for others, he is covertly acting for himself, till the morning dawns, till the light appears, and then his labor ends. This is the leaven of Herod, and it was of the nature of this insidious animal, that our Lord cautioned his disciples to beware. 'Well, there is something ingenious in that, I confess.' We reached the ferry a little before sunset, and on landing at Newport: 'There,' said Mr. Hopkins, pointing to a small shop, 'If you will call on that man, he will give you direction.' I walked on, stopped at the door, and holding the bridle in my hand, asked the man behind the counter, if he would be so obliging as to inform me, which was the best inn for keeping horses? 'Please to walk in, sir.' I fastened my horse and entered the shop, and seeing the man look very gloomy, and hearing him sigh very bitterly, I concluded he must be under the pressure of some heavy calamity; and, as no woman appeared, I suspected the poor fellow must have lost his wife, and my sympathies were very powerfully excited. I was, however, solicitous about my horse, and again requested the requisite information. 'Do not make yourself uneasy, sir, my little boy will be here in a few moments, when I will send him with your horse, and you will be so obliging as to tarry here, and drink tea; my wife is out of town, and of course things will not be so well, as if she were here.' I was very much relieved by *this intelligence*, and sat down. 'How far have you travel-

ed to-day, sir?' From Preston, in Connecticut, sir. 'Did you come alone, sir?' No, sir, I came in company with a Mr. Hopkins, one of your teachers; I parted with him at the ferry. 'Did he not ask you to his house?' No, sir. 'Well, sir, I hope you will believe, there is not another man in this town, who would have been so deficient; you must, however, tarry here to-night, and we will take especial care of your horse.' You are very obliging, sir; but I had rather, if you please, attend to my horse myself. 'Will you, sir, be so good as to leave this matter to me, and take some refreshment yourself? You are a public character, and I have been accustomed to attend to public characters.' How do you know I am a public character? there is nothing in my appearance, which indicates it.

'The moment you came to my door, it seemed as if some one had said, The person who addresses you is a preacher; take kind notice of him; and I immediately determined to obey the impulse.' This instance of providential care nearly overpowered me: I was the more affected by this bright manifestation, as it closed a very dark day. It spoke, to my wounded mind, the language of assurance; my Divine Master was with me, and had prepared the heart of this man to receive me, and this soothing consideration gave me inexpressible pleasure. Had I been in a clerical dress, or had the smallest vestige of those habiliments been discernible, I should have believed those externals had produced their effect. But, divested as I was, of everything which could speak to the eye, I could not but greatly rejoice in this instance of recognizing goodness, and my full soul glowed with fervent and devotional gratitude. My cup of tea was mingled with my tears; but they were tears of joy, of sacred rapture. It was like the priest leaving me, and the good Samaritan taking me up; and the oil and wine, thus poured into my lacerated bosom, was most salutary, truly refreshing.

My kind host summoned a number of his friends to pass the evening; they all appeared very gloomy, and I had sympathy for their situation. After being introduced, they continued for some time silent, and sighed in their turns very bitterly. Those sighs, however, although signs, were not proofs, of sorrow; it was the custom for *very* religious people to be *very* melancholy, and these were very religious people; so much so, that I afterwards discovered, there was no society in town, with which they could conscientiously associate. It was proposed, I should narrate my experiences, that they might judge if I were a child of God. I very readily accommodated myself to their wishes, and gave them a sketch of some memorable scenes in my life. When I closed, a profound silence, interrupted only by sighs, succeeded; at last, one affirmed, I was not a child of God, my experiences were not of the true kind, he could not go with me; a second pronounced, I was a child of God, for he felt me as I proceeded. Being thus *divided, they knew* not on what to determine; at last, it was pro-

o apply to Mr. D——, for his meeting-house. This was the
ace, pointed out by Mr. Hopkins. I knew his design was
me, and therefore, without hesitation, I said I did not feel a
n to speak in the proposed place. Well, would I preach in
n, in which we were sitting; many had so done, and why
? This also I rejected, it was too much confined. They
nced me very difficult; they did not believe I should find
her place. I assured them, I was not anxious in this
. If God had sent me, he would provide a place for me;
ad not, I was willing to return, whence I came. 'Perhaps
as provided you a place, by directing us to make these
No, sir, if God had directed you to make these offers, and
ought proper I should deliver my message in either of the
mentioned, he would have disposed my heart to embrace
but this *I feel* He has not done. They pronounced me
ld, and took their leave; but the master of the house, and
his friends, conceiving there was something uncommon in
r manner, and my matter, continued with me in conversa-
e greater part of the night, and, although I had travelled all
, yet I found no inconveniences from this additional fatigue.
r breakfast, on the ensuing day, I walked round the town,
is much pleased with its situation; its harbor and perspec-
ews delighted me; and, although a stranger, with only a few
s in my pocket, my bosom was as tranquil as if in my own
ace, and master of thousands. Blessed be God! I have nev-
experienced much solicitude about this world, or the gifts
it has to bestow. It never entered my head, or heart, that I
not be supplied with whatever was necessary for me; I had
ard, and I could again accommodate myself to the vicissi-
of life—yea, and without a murmur. I continued perambu-
the streets until the hour of dining, when I returned to my
s. 'Well, sir, the committee of Dr. Stiles'* meeting have
ere to engage you to supply their pulpit to-morrow,—Sun-
and they will call for your answer in the evening.' I was, I
, astonished; but the evening produced the committee, and
led to their wishes. One of the gentlemen pressed me to re-
ith him, and take up my abode at his house during my con-
e in Newport: I did so, and was soon domesticated in his
which continued my occasional home for many, very many
Doctor Stiles was absent, and it was the business of the
ttee to supply the desk till his return; my appearance was
une, and the people were generally pleased. I was request-

ave supplied the name of *Stiles*. I suppose it to have been Ezra
D. D., afterwards President of Yale College. He left Newport
, when his congregation was dispersed by the war, and was cho-
the presidency in 1777. After his removal to New Haven, on
asion when Mr. Murray was there, he gave orders that not one
tudents should hear him.—*Letters and* Sketches, i. 317. T. W.

ed to publish a lecture for the next day. I did so, and the congregation was crowded and attentive. I informed the audience that I purposed tarrying in Newport two weeks, during which time I was ready to unite with them in consulting the sacred writings as often as they pleased; but if I delivered any more lectures, it must be in the evening. My reason for which was, that there were many laboring persons, who could not attend without loss of time,—and loss of time to them was loss of property. I was then informed, that when Mr. Whitefield was last there, the parish had passed a vote against evening lectures. I replied: The parish has an indubitable right to adhere to their vote; but they must excuse me if I thought it my duty to abide by my determination. The parish met, re-considered their vote, and requested me to preach in the evening. Here then I preached, every evening, until the Doctor's return; to whom my kind, honest host, requested me to accompany him on a visit, insisting upon my promising that I would return with him. Simple man, because he, a hearer, was pleased, he conceived his minister would also be pleased, and that he would press me to abide at his house. I promised him, however, and he exulted in having gained his point. The Doctor received me with cool civility; asked me a great many questions; spoke of my pulpit talents in the way I expected he would speak of them; and finally expressed regret that he could not ask my assistance on the ensuing day,—Sunday,—as there were so many individuals who would be offended. My friend was astonished. I was not. My friend observed, there was but one in the congregation who was opposed to my preaching in their meeting-house; and, he added, if I did not preach, the people would be greatly disappointed. The Doctor would not hear him, and we parted, without my receiving even an invitation to repeat my call. My guileless host expressed great surprise. 'So good a man as the Doctor; why, I imagined he would have taken you into his arms, and never, if he could help it, have permitted you to lodge anywhere but under his roof.' From this moment I had much to grieve me in Newport; for, although my friends were numerous, and my enemies but few, yet those few were uncommonly industrious.

On Monday morning, one of the committee who had first engaged me to preach, called upon me at my lodgings, and informed me there came on Saturday night from New York, a reverend divine, who had given me a most horrid character; he had said many things which he hoped and believed were not true. Pray, sir, where is this good man? 'He is, sir, at the house of Mr. Rogers, father of the Rev. Mr. Rogers.' Will you, sir, call upon this gentleman with me? 'Certainly, sir; but you had better first take breakfast.' By no means, I may miss him; and I want to see him in your presence.

We hurried off immediately, but alas! he had left town at break *of day;* he had just cast out firebrands, arrows, and death, and *withdrawn from* the investigation, upon which he had reason to

calculate. The parade was full of people; the reports ran like wildfire; fame had blown the trumpet of slander, and, at the house of Mr. Rogers, many were assembled. I regretted, that the reverend calumniator had flown; I wished to be tried in the presence of the people. I requested, however, that they would exhibit the charges, lodged against me. They did so, and they consisted of the following items:—1st, I had formerly labored for my living: 2dly, I was a married man; 3dly, I had children; 4thly, I had been a stage player; and 5thly, I had sung songs. Upon which I observed: Perhaps my denial of these charges may answer little purpose; yet, as in the presence of Heaven, you will allow me to say, that, although I have made some unsuccessful attempts to obtain an honorable competency, yet I have, alas! and it is with extreme sorrow I make the declaration, I have, *in this world*, neither *wife* nor *child*; I solemnly assure you, I never was an actor upon any stage; I acknowledge I have sung songs, I was once pronounced a good singer; yet I do not recollect, that I ever sang any bad songs; indeed I have been so long out of the habit of song-singing, that I do not remember what songs I have sung. I do not, however, admit, that if these charges could be substantiated, they ought to criminate me. It cannot be a crime to labor; '*Six days shalt thou labor.*' The apostle Paul labored with his own hands. Many of you are married men; many of you have children; many, in pursuit of business, quit for a season both wives and children; and if I had relinquished the stage for the life of a religionist, it should be considered as a testimony in my favor. With regard to song-singing, while music makes a part, even of divine worship, a sentimental song could not be supposed detrimental to the interests of morality. I requested to know, if there were any other charges; and was answered with a murmur of applause, '**NONE, SIR, NONE.**' The tide now turned in my favor, and the people were astonished, that they had annexed the smallest consequence to those reports.

I had now in Newport a very respectable circle of friends, and the occurrence, thus briefly recorded, augmented their affectionate attentions. As a testimony how little they regarded it, they made a party to go out in a number of carriages, and pass the day upon the island; and most delightfully did we enjoy ourselves. We left town in the midst of the tumult; but those who were present at the examination, mingling with their fellow-citizens, gave them an account of what had passed, and it was generally considered, as a plan to bar their pulpit against me; this irritated them, and they determined it should not succeed. They dispatched a message to me; I could not be found. I returned in the evening, and received, by the sexton of Doctor Stiles's meeting, an address, signed by a large number of influential characters, earnestly requesting I would, upon that evening, deliver a lecture. I consented; the bell announced my consent; the congregation assembled, and the house was very full. I selected my subject from Isaiah '*Who hath believed our report?*' I was divinely supported; my heart was very full;

gratitude glowed in my bosom, gratitude to that Being, who had upon this, as well as upon many former occasions, so conspicuously appeared for me.

Among other valuable acquisitions, which crowned my labors in Newport, was the friendship of Mr. afterwards General Varnum, who gave me, upon the succeeding morning, a letter to Mr. N. Brown, of Providence, for which place I departed. Mr. Brown received me with much civility, and distinguished me by many acts of kindness. The Rev. Mr. Snow's meeting-house was thrown open; the congregations in Providence were large, I acquired many respectable friends, and my visit was truly pleasing. I contemplated extending my tour as far as Boston, but the season being far advanced, I postponed my purpose, and hastened back to my pleasant home. Visiting my friends upon the road, I did not reach the dwelling of my patron, until the winter was at the door. This enduring friend began to fear he should eventually lose me; and in truth the pressing calls, made upon me, allowed me but little leisure to tarry with him. In the course of this winter, I made many visits; but my little stock of money was nearly exhausted. Had I consented to the mode of collecting, then in practice, such was the zeal of my hearers, that I might have amassed large sums; but I had no family, I did not want money, I believed I should be less obnoxious as a preacher, if I levied no taxes upon the people; and I was ambitious of being able to ask, Whose ox, or whose ass have I taken? Still, as I proceeded, the rancor of the clergy pursued me; this pained me to the soul, and I have passed many agonized hours, originating from this inveterate source. I, however, veiled those scenes of sorrow from the eye of the many; in fact, when engaged in conversation, I so unreservedly enjoyed my friends, that I ceased, for the time being, to reflect upon my enemies or their enmity. I never left home, without increasing both the number of my friends and my enemies; and they were, individually and collectively, very much in earnest, while every attempt to oppose the progress of truth became, in the hand of God, subservient to the purpose of opening the eyes of the people.

I think it was in the January of 1773, that a most importunate solicitation drew me to Philadelphia; and, having frequently visited that city, I had many opportunities with strangers, collected there. Many bore with them to their respective homes, such an account of my doctrine and my manner, as excited much curiosity. I was repeatedly and earnestly urged to proceed to Maryland; an eminent physician, by repeated letters, reiterated his solicitations. A sense of duty imperiously insisted upon my accepting every invitation of the kind, to the extent of my power, and I consequently determined upon an immediate commencement of my journey to Maryland; accordingly my horse was produced at the door, when it occurred to me that I had no money. Well, and what then? said I. 'You *will not think* of a journey in such circumstances?' said cold-hearted *Prudence*. I certainly will. 'But how are you to get through

a strange country, in which you have no acquaintance?' For shame; is this a time for these remarks? Do you not know, that God Almighty can, at all times, and in every place, open the heart; and that, if He be disposed to do anything with me, or by me, he will most assuredly bring me on my way? 'But had you not better let your friends in this city know your circumstances? They will unquestionably make provision for you.' But this would be leaning upon an arm of flesh: it would be making provision for myself. 'What will you do at the first stage? you will not be able to purchase anything, either for yourself or your horse.' If I meet with no support, I will return immediately; by this I shall know, if it be the will of God I should proceed. 'And will you really go on in this way?' Most assuredly; and I was on the point of mounting my horse, when a gentleman crossed the street. 'Are you going out of town, sir?' Yes, sir. 'How far, pray: which way?' To Maryland, sir, to visit a place, which, as I am told, is eighty miles from this city. 'Are you going alone, sir?' I am, sir. 'I wish I had known of your determination one hour since, I would certainly have accompanied you part of the way.' Well sir, you can do that now; if you please, I will wait an hour. 'Will you? then I will get ready as soon as possible.' The gentleman was punctual; in less than an hour he was on horseback; and we commenced our journey together. We passed on to Chester, delighted with our ride, and dined luxuriantly at one of the best inns in the country. Here I expected my fellow traveller would quit me; and prudence again questioned: 'Will you not either return, or make known your situation?' I will do neither; I will trust in the Lord, and stay upon the God of my salvation. Our horses were ordered out, again we proceeded *together*, and our conversation was interesting, animated, delightful. In the middle of the afternoon, we made a second stage; here, said my companion, I had determined to leave you, but I find I am not able; I must proceed. We went on until evening, when we put up at the house of a friend of my fellow traveller, in Newark. This town contained an academy, in the hall of which I afterwards preached. We spent the night most agreeably, and although I expected to pursue the residue of my journey alone, my slumbers were unbroken through the night, and I arose happy in the thought, that I was enabled to cast my care upon God.

Here my friend, after commending me to the protection of Heaven bade me adieu. I tarried until breakfast was over, when I requested my horse: it was brought to the door. I took the bridle in my hand. Prudence again was ready with her expostulations: 'Well, and what are you to do now? you have been thus far brought on by an obliging friend; you have fifty miles more to ride, through a country, not an individual in which you have ever seen, and you have not a *penny in your pocket.*' Again, I say, am I not here, as in Philadelphia, under the care of that beneficent Being, who holds the universe in *His hands?* I will go on. Just as I raised my foot

to the s
if you p
pitable
I left m
howeve
not vent
your ho
which i
to my h
journey.
some in
bear ecs
This wa
Divine
that had
felicitati
to him n
his eyes.
but this I
and more
from this
ed to magn
afraid. My
newed, I rej
made clear
would be cro
day; I shall cer
office, recur to it

Upon the evenin
my journey, and I
earnest solicitation had
tions of joy. I was, hov
who I understood was ma
rious, both in his house, furn
pointed by the appearance of
abundantly more so, by his conv
he had been imposed upon by the
he had been made to believe I was,
ond Whitefield. My heart sunk, as I
from a gentleman thus circumstanced.
righteous Calvinist; and I believed, when
determined he immediately should) the an
he would sincerely repent, that he had summ
that I should, in consequence, have much to
ded no spare bed, and, of course, I lodged, I
my host. The whole night was devoted to c
braced the first pause to inform him, that I
ity, and the creature man, precisely as they n
an; but that a complete revolution had been wrough

Sir, I once believed the *faithful Creator* had called into existence by far the greatest number of human beings, with no other intention, than to consign them to endless misery, rescuing only a few *respected persons*, from a state of sin and suffering. You will, my dear sir, probably regret that you have invited me hither, when I inform you, that the Christ, in whom I trust, and the gospel, which I preach, is not the Christ of whom you expected to hear, nor the gospel you supposed I should preach. The Christ, in whom I formerly confided, was a *partial* Saviour; but the Christ, in whom I now trust, is the Saviour of the world. The gospel, you have been accustomed to hear, and which you expected I should preach, is a *partial* gospel, conveying the glad tidings of eternal life in Christ Jesus only to an *elected few*. The gospel, I preach, is *glad tidings* to every individual of the human race; assuring them that, in Christ, the promised seed, all the nations, all the families of the earth shall be blessed. I fear, sir, that not being accustomed to the ministry of the reconciliation, committed to the apostles, to wit, that God was in Christ reconciling the world unto himself, not imputing unto them *their* trespasses; that, when all mankind like sheep had gone astray, the Lord, the offended God, laid upon Jesus the iniquities of us all, that he might put them away by the sacrifice of himself, that they might thus, as a mill-stone, be cast into the depths of the sea, and be found no more at all; that Jesus thus performing the will of God, the world may ultimately behold him in his true character, as the Lamb of God, who taketh away the sin of the world; thus becoming the Saviour of all men,—not *in*, but *from* their sins. I fear, my good sir, that when you hear me thus preaching the gospel, which God himself preached to Abraham, and which he testified by the mouth of all his holy prophets ever since the world began, your disappointment will be grievous. I know, sir, you have not been accustomed to hear of Universal Love, of boundless compassion; and these sounds may make you as angry, as they have made many of our brethren in every age. Here I made a full pause, continuing for a few moments in painful suspense. I was, however, soon relieved. 'No, sir, you have nothing to fear from me; for although the things, of which you speak, have never entered into my head or heart, yet, give me leave to assure you, it will never give me pain to know, that God's ways are not as my ways, nor his thoughts as my thoughts. My mind is so far from revolting at the tidings you bear, that nothing would give me more unutterable joy, than to be assured of their truth.' Thus was my mind exonerated from a weight of dread apprehension. I asked him, what assurance he could either wish for, or expect? 'Nothing more than a "Thus saith the Lord."' I continued, through the residue of the night, preaching the gospel, according to the scriptures; and it pleased Almighty God so to furnish my mind with testimonies, drawn from the sacred volume, that I went on, from Genesis to Revelations, until the morning dawned upon us. But a *brighter morning* dawned upon the long-benighted mind of my

wondering hearer; he exhibited, what he said he experienced, rapture before unknown. He was, indeed, as one, brought out of darkness into marvellous light, and from the power of Satan, unto God. I never before saw so great a change, wrought in so short a time. He gave me a sketch of his life, which had been employed in seeking to accumulate riches, and righteousness. The former he had gained, but the latter he had not; and he was constrained to confess, that if the wealth, he had taken such unwearied pains to obtain, and to keep, were no better in the sight of man, than his righteousness was in his own estimation, and in the estimation of his God, he had been all his life laboring in vain, and spending his strength for nought. By commerce, and the practice of physic, the Doctor had acquired a fortune of forty thousand pounds sterling; yet, from the appearance of the man, we should have concluded his resources extremely limited. His offspring were only one son, and one daughter; his wife was no more; his son a prodigal; his daughter a married woman, in eligible circumstances, and of a most amiable character. The Doctor was far advanced in life, and although he had been uniformly employed in *getting* and *hiding* money, yet he was so religious a man, as to part with four hundred pounds sterling toward building a meeting-house; and he was greatly mortified, at not being able to obtain permission for me to preach therein, though he went so far, as to assure those, who had the care of the house, that he would put it in complete repair, if he might be indulged with the pleasure of hearing who he pleased in the pulpit, when it was not otherwise occupied. But the Presbytery had given orders, that no person should be admitted into any of their meetings, without a letter of license, first had and obtained from that body. 'So,' said the Doctor, 'let God send, by whom He will send, the sent of God can obtain no admission; but those, whom the Presbytery think proper to send, must be admitted everywhere! Is not this rank *priestcraft*?' But although the doors of every house of worship, in that neighborhood, were shut against us, many private houses were devoted to us, and the Doctor was indefatigable in striving to spread abroad the savour of the Redeemer's name. His soul was so highly wrought, by the discoveries he had made, that he most ardently desired to make all men acquainted with the grace, in which they stood.

The Doctor was a man of uncommon abilities; his mind was highly cultivated; I never knew a finer speaker. He was well acquainted with the religion of the world, and, possessing a happy facility of manifesting his knowledge, when it pleased God to show him his salvation,—when he had power given him to believe with his heart the word of God, which giveth life unto all men,—from the abundance of his believing heart, his mouth became full of the praises of his God; and wherever he went, so often as opportunity offered, he delighted to magnify the name of the Redeemer: spreading far and wide, to the utmost of his abilities, the truth as it *is in Jesus*, the glad tidings of the gospel. Every body who knew

the man, was astonished; for, strange to tell, he became liberal; liberal of that, with which he had heretofore found it so difficult to part; he could part with his money; and, among numerous instances of his generosity, I myself was an example. He saw my vestments were rather worn, they could not last always, and he ordered me a complete suit of superfine broadcloth. I looked at the Doctor, at his garments, much worse than mine. I am really astonished, said I. 'Not more than I am myself, sir. I have for a whole year been perfectly aware, that I wanted raiment, yet I could not find it in my heart to purchase even those articles of which I stood in most need; but, sir, I do indeed behold my former self with detestation.' I continued with the Doctor for several weeks; he accompanied me from place to place, enjoying abundantly more than the world could give or take away; and his numerous connexions were partakers of his felicity. For myself I had rich opportunities of preaching the gospel of the kingdom, and my pleasures were proportioned to the satisfaction, which I was instrumental in communicating. But it became necessary I should return to Philadelphia, and the Doctor was exceedingly affected; yet, previous to my final departure, I had engaged to preach at an Episcopalian church, at some distance, where it was believed a large concourse of people would be assembled. But on Saturday evening, the wind being north-west brought on so severe a frost, that the ensuing day, Sunday, February 14th, 1773, was by far the coldest day I had ever experienced.

I was, however determined to keep my appointment, and I rode six miles on horseback, accompanied by a gentleman, who had conceived for me the strongest affection; and we derived so much pleasure, from the divine subjects, which engaged our attention, that we hardly adverted either to the severity of the day, or the distance; and my fellow-traveller, in the fulness of his heart, declared, did it depend upon him, we would ride on till the close of time, and then leap into eternity together. The cold, however, was sufficiently piercing to compel us to assemble in the schoolhouse, instead of the church, where a large chimney, and a blazing hearth, hardly kept us from freezing; yet was my own heart, and the hearts of many of my hearers, warmed by that fire of divine love, enkindled by the word and spirit of our God; which spirit graciously vouchsafed to take of the things of Jesus, and show, them unto us, giving us not only peace, but joy, unspeakable joy, in believing. I proposed departing for Philadelphia, on the following Monday; but the Doctor and his friends prevailed upon me to tarry a day or two longer, in which time he labored hard to persuade me to continue with him. 'Only,' said he, 'consent to abide here, and I will very cheerfully build for you as handsome a church as any in the country, and it shall be your own. I will devote ten of the forty thousand pounds, which I possess, to this purpose. I thanked him, most cordially, for his flattering offer; but added, that the tender of his whole estate would be no temptation to me to accept a *permanent residence*. My mind was, at that time, solemnly

impressed by a conviction, that I was sent *out* to preach the gospel; and that, as the servant of God, I must neither loiter by the way, nor seek to evade the spirit of my commission. An imposing sense of duty compelled me to say, that, so long as I was able, I would submit to the will of my Master. Upon the night previous to my departure, we had little sleep. We expatiated with pleasing wonder upon the mysterious ways of Heaven, and we poured out our souls in prayer to that God, who, having brought us together had caused us to drink into one spirit. The morning came, when, after commending ourselves to God, and to the word of his grace, I was on the point of departing, in the same manner I had left Philadelphia, yet, without even the vestige of apprehension. But the Doctor, taking me by the hand, essayed to articulate; but was necessitated to pause for self-possession, when he said: 'God forever bless you, and be with you; and wherever you go, make your way plain before you; and, if we never meet again in this world, (for I am an old man, you know) I rejoice in the assurance, that we shall meet in the presence of God, our Saviour, and spend an eternity together. He then put into my hand gold sufficient, abundantly sufficient, to bear my expenses even to the dwelling of my patron. 'You may want this upon the road,' said he; 'take this as a memento of friendship.' I am, dear sir, amazed at your liberality. 'I also am amazed—It is the Lord's doings, and truly, it is marvellous in my eyes.' Thus closed my visit to my worthy friend, after I had promised, that, if it should so please God, I would cheerfully visit him again.

On my return, being earnestly solicited, I preached in the hall of the Academy at Newark; and I once more reposed under the roof of that hospitable man, who was made the instrument of administering to my necessities, on my way. At Wilmington too, I delivered my message; and, elevated by an excursion, which had been so greatly blessed, I returned to Philadelphia in perfect health, and high spirits. During the residue of the spring, the whole of the succeeding summer, and a part of the autumn, until October, 1773, my time was divided between Pennsylvania, the Jersies, and New York. My friends were to be found among every class of people, from the highest to the most humble, and almost every day increased the number, both of my friends and enemies. The clergy continued a phalanx of opposition. One good man stumbled upon a most ingenious device. A Mr. Still, a Baptist priest, wrote a most elaborate letter, in which he charged me with many crimes, assuming as facts, those *reported crimes*, which my soul abhorred. This letter he read in every company, in which he mixed; sent copies of it to New-England, and various other parts of the country; giving those, to whom he made his communications, to understand, that he had forwarded this letter to me, although *I never saw it*, and was indebted for an account of its contents, to some worthy individuals, who were among the number of those, to whom *it was read*. Thus did this man industriously essay to prejudice

the minds of the people, trusting that their hatred of me, and my testimony, would, if possible, be commensurate with his own; and thus, at his righteous tribunal, I was tried and condemned, and, as far as he could prevail, executed, without being suffered to plead in my own defence, or even furnished with a copy of the allegations against me. Had I not reason to supplicate: Grant me, O my God! patient resignation, and the divine light of thy countenance. Yet the character, priest, and adversary, did not always prove synonymous. A clergyman, upon a memorable evening, entered a house of public worship, in which I was promulgating *the truth as it was in Jesus.* He presented himself with a determination to oppose me; but quitting the church, and entering my lodgings, he folded me in his arms, exclaiming (while his eye glistened with pleasure,) 'If this be heresy, may I so worship the God of my fathers, during the residue of my days.' Nor was this a solitary instance; Mr. Duchee,* minister of the established church, of Philadelphia, Mr. Tretard, of New-Rochelle, Mr. Gano, of New-York, Mr. Tyler,† Episcopalian minister of Norwich, were among the number of those, who, if they were not fully with me in sentiment have uniformly discharged toward me the duty of Christian friends. My opportunities of observing uncommon characters were multiplied. I regret, that the limits, I have prescribed to myself, will not permit me to dwell upon the life and virtues of Thomas Say,

* We have recently seen an anecdote of Rev. Mr. Duchee, published in the 'Philadelphia Liberalist,' of Nov. 24, 1832. It occurs in an obituary notice of Mr. Anthony Cuthbert, one of the early Universalists of that city.

'Parson Duchee, of the Episcopal church, was an intimate acquaintance and friend of Mr. C.'s father, and often visited him.—They held frequent conferences in a private room; and it was a considerable time before Mr. C. could ascertain the object they had in view. He at length, in the absence of his father, entered the apartment to which they so frequently retired, and found on the table Paul Siegvolck's 'Everlasting Gospel'—(an edition of which had been printed at Germantown, in 1763, by Christopher Sower, and, as was supposed, at the suggestion of Dr. George De Benneville.) Mr. C. subsequently learned from his father, that Mr. Duchee and himself entertained no doubt of the truth of the doctrine maintained by Siegvolck—but they thought the time had not then arrived for the public proclamation of the sentiment. Mr. C. thought differently; and, on all suitable occasions, expressed his belief in the final reconciliation of all things to the dominion of love.

'It is more than probable that Mr. C. was one of the hearers and friends of John Murray, on the first arrival in Philadelphia of that eminent servant of the Lord, in 1772 or '73.'

† Rev. John Tyler. He continued until his death pastor of the church in Norwich, (Con). He published anonymously six discourses in favor of Mr. Murray's sentiments, entitled 'Universal Damnation and Salvation, clearly proved by the scriptures of the Old and New Testaments.' They form a very interesting defence of Universalism, upon the Bellyan principles.—*Mod. Hist. Universalism*, p. 358. T. W.

of Philadelphia; a man, who, it may be said, re-visited this world, after being privileged with more than a bird's-eye view of another.* Anthony Benezet might also claim many pages.† Christopher Marshall; the celebrated Mrs. Wright, and her uncommon family; many shades of departed friends flit before me, but I must hasten from the now beatified group, and pursue the sometimes rugged path, over which the journey of life hath conducted me.

Upon the 10th of October, 1773, I embarked on board the Humbird, captain Lawton, for Newport, which place we reached at early breakfast, and where I was received in a manner comporting with my most sanguine wishes. Belcher, Warner, Otis, Newton, Wright, Wanton, Waterhouse, Ellery, &c. &c., these all received me with open arms; but having reason to believe, much confusion would result from an attempt to open the doors of the meeting-house, in which Dr. Stiles officiated, I sent the Doctor an assurance, that I would no more enter his pulpit. The Governor granted the state-house to the solicitations of my friends, and became himself one of my audience. I preached also in the meeting-house of Mr. Kelly, and at the prison. The congregations were crowded, and attentive.

Newport contains a synagogue, and the many Jews collected there, pressed to hear. Mr. Lopez, an opulent gentleman among the Jews, celebrated as well for humanity as for mercantile knowledge, met me at the door of the state-house, and, pressing my hand, said, 'God Almighty be with you, sir, and bless and preserve you wherever you go,—giving you good success always,' he would have added, but his overflowing heart evidently denied him utterance. The Jews were generally pleased. They declared they had never before heard so much in favor of Christianity. Poor hearts! They would see the things which belong to their peace,

* Thomas Say was a Universalist.—See his Life, written by his son, Phil. 1796, pp. 5, 44, 93, 94, 105, and others. He was a highly benevolent, and, in other respects, good man, but of a visionary mind. When a young man he supposed himself to have had a trance, in which he visited the abode of the blessed on high, but was not permitted to remain. A full account is given of this in the book to which we have referred, with the proofs, to which, if any one has a desire to examine the subject, I direct his attention.

† Mr. Murray had reason to congratulate himself on the acquaintance and friendship of Benezet. He was a citizen of Philadelphia, and an eminently good man. His life was spent in the education of youth. He was author of a 'Caution to Great Britain and her Colonies,' 1767, 'An historical account of Guinea, with an Inquiry on the slave trade,' 1772, 8vo. His whole life was employed in acts of charity, and his death therefore was universally lamented. Several hundred negroes attended his funeral; and an American officer who had been engaged in the continental war, returning from his funeral, exclaimed, 'that he had rather be Anthony Benezet in that coffin, than George Washington *with all his glory.*' T. W.

if the appointed time of the Father were come; in this their day are they hidden from their eyes: but the day of the Lord cometh, when whatever is hidden shall be revealed.

I was solicited to take up my abode at Newport, and assured, if I would so do, a place of public worship should be erected for my accommodation. These good people learned, that I had been necessitated to part with my horse, for the purpose of defraying the expenses, attendant upon re-printing specimens of apostolic preaching, selected from the writings of Mr. Relly; and they insisted upon purchasing me another. Nor was this all; they helped me on my way, contributing abundantly, by *private gratuities*, to the relief of my necessities. Mr. Ward, secretary to the then province of Rhode Island, with many others, were, upon this my second visit, added to the number of my friends. A member of Dr. Stiles' church informed me, it was affirmed, I had absolutely said, all men *should be saved*. I assured him, I had never said, all men *should be* saved; I had said, Jesus *was* and *is* the Saviour of all men; and that, in the fulness of time, he would *gather together all things into* ONE,—bringing in his ancient people, the Jews, and with them the fulness of the Gentiles,—causing all flesh to come and worship before him,—and making of Jew and Gentile ONE new man, so making peace; and that all the kingdoms of the world should become the kingdoms of God and of His Christ. I publicly invited any individual in Newport, who had aught to say against the testimony I delivered, to meet me in an open manner, the bible in his hand; and if the arguments he should produce were more consistent with the sacred writings, I would upon the spot, in the most unreserved manner, acknowledge and renounce my errors.

Quitting Newport, I took passage for East Greenwich. A fellow passenger told me, he had been informed I had said, Our sins were laid upon the Devil; and that there was nothing for us to do; and he wished to know, if I believed either the one or the other? Certainly not, I replied; it was not the *Devil*, but the *Redeemer, on whom the Lord laid the iniquities of us all.* I assured him, we had many things in our various characters to perform, to which it was our bounden duty to attend; and that those, who continued in offences, would be experimentally able to say, 'Truly, the way of the transgressor is hard;' for, assuredly, they would be chastised with many stripes. My appearance at East Greenwich was welcomed by Mr. Varnum, and others. Several gentlemen, whom I had not before known, called upon me at Mr. Varnum's; among these was Mr. Hawkins, who questioned me, and appeared satisfied with my answer; he introduced me to his friends, Mr. Green, &c. I preached, in the court-house, to a crowded audience. The superior court was then in session; the judges and the lawyers were among my hearers. I was laboring under great indisposition, but God was with me. Esquire Casey took me to his house, where I was met by judge Potter for the purpose of conversation. He said, he had never been pleased with pulpit exhibitions

because they were so replete with contradictions, and he was determined to sift me thoroughly. We passed the night together; he performed what he had proposed, with candor, and appeared satisfied with the result. At parting, he earnestly wished me success, and prayed that I might be preserved from the power of the priest, and the flatterer. This gentleman continued to evince great affection for me; he seemed to understand and feel the power of the gospel;—I had not seen his superior. At this period, I was desirous of extending my tour as far as Boston: but, notwithstanding the repeated manifestations of divine protection, with which I had been favored, a reluctance to venturing on untried scenes was gradually pervading my spirit, and I was again ready to ask, What am I to do in Boston? Yet I added: O! my unbelieving heart, who shall deliver me from this body of sin and death? *Blessed be God, who is faithful.* Passing an hour at Mrs. Green's, I was introduced to a lady from Boston, a Mrs. Hubbard; she questioned me upon the doctrine of reprobation, particularly that passage, which expressly asserts, 'Jacob have I loved, and Esau have I hated.' My answers were so much to her satisfaction, that she gave me a pressing invitation to her house in Boston; and as I contemplated a journey thither, she prayed me to take a letter to Mr. Hubbard, and to make his dwelling my abode, during my continuance in the metropolis of Massachusetts. From East Greenwich I proceded to Pawtuxet, delivering my message in their house of worship; and from thence I repaired to Providence, where I was received by those, who had before bade me welcome, with continued kindness. Immediately on my arrival, a summons to pass the evening with the Rev. Mr. Snow was presented me; I delayed not to attend him, and I was accompanied by Mr. Binney, a young gentleman of great promise. Mr. Snow's parlor was nearly filled by the members of his church and congregation. A long and solemn pause succeeded the usual ceremonies of introduction; Mr. Snow at length broke silence by observing: 'We are, sir, perfectly aware, that by far the greater part of the town are anxious to hear you; and, as our house is the most convenient, we presume application will be made for its use. But, since you were last here, a few of our members have heard strange reports respecting you: (viz.) That you believe all mankind will be saved; and that the new birth is not *in us, but in Christ.* I have, therefore, thought proper to call together several of my church, that they may have an opportunity of speaking to you, and determining whether they think proper to open their doors. Do you, sir, believe that all mankind will be saved?' *I believe, Jesus Christ is the Saviour of all men; that, by the grace of God, he tasted death for every man; that he is the propitiation for the sins of the whole world; and that God was, in Christ, reconciling the world unto Himself, not imputing unto them their trespasses.* 'Well, and do you believe, that all are saved?' Not as unbelievers; they, who *believe* not, are damned. 'How then are they interested in Jesus?

Precisely as they were in the first Adam. 'But all are not interested in Jesus as they were in the first Adam.' How then doth it appear, *that as, by the offence of one man, judgment came upon all men to condemnation, so by the righteousness of one, the free gift came upon all men to justification of life?* 'And do *you*, sir, believe that, in consequence of this, all will be finally happy?' Do you, sir, believe all who learn of the Father will be happy? 'O yes.' And do you believe all will be taught of God, and come to Jesus, and be saved? 'No, indeed.' Do ministers in general believe this? 'No, we know they do not. Why then do they pray for it? Do they not pray, that God would hasten the happy time, when he shall bring in his ancient people, the Jews, and with them the fulness of the Gentiles; that all the kingdoms of the world may become the kingdoms of God and of His Christ; that they may all be taught of God, from the least unto the greatest? For this, and much more, clergymen repeatedly pray: and can we suppose they are dealing hypocritically with their God? are they such monsters of impiety, as to solicit, for what, they believe the Almighty had determined, before the foundation of the world, he would never grant? A profound pause succeeded; after which, I was asked: 'Do you, sir, believe the New Birth is in us, or in Christ?' *He, who is born of God, sinneth not.* But if *we* say we have *no sin, we deceive ourselves, and the truth is not in us. He, who is born of God, is a new creature; all old things are passed away, and all things are become new; a good man, out of the good treasury of his heart, bringeth not forth good and evil, but good, only good.* I conceive, therefore, that to be born again, or, as it may be rendered, to be born anew, or born from above, alludes to the birth of the human family in the person of Christ Jesus, we being members of his body. Hence the sacred record decidedly pronounces: *Created anew in Christ Jesus.* 'Well, that is scripture, to be sure.' Are we Christ Jesus? 'No, certainly.' Then, can being *created anew, in Christ Jesus*, be understood as being *created anew, in ourselves?* A part of the company discovered great bitterness; others were more calm. I requested them to observe, that, if they reported me as a heretic, they must remember they smote me through Paul's skirts, for I had delivered no sentiments of my own fabrication; I had merely rehearsed in their ears the unadulterated language of revelation; I therefore begged I might be honestly reported.

One gentleman declared, that whether I deemed it honest or not, he should report me as a heretic. I then insisted he should declare what heresy was. He said I was against the gospel. I requested he would say what gospel was? He replied it is whatever is found in the New Testament. I appealed to the company, whether this was either fair or true? whether there were not many particulars in the New Testament, which were not gospel? and whether the gospel was not preached to Abraham? or whether the gospel was not God's good sayings, or glad tidings to all people? Whether I had said any thing contrary to this, or proposed any way of salvation, beside Christ *Jesus? or whether* I had privily strove to bring in such

a damnable doctrine, as to deny the Lord who bought them? They were all dumb. At length Mr. Snow said: 'Well my friends, you know the reason of my calling you together, and you can now determine respecting Mr. Murray's again entering our pulpit. I would have you freely deliver your sentiments. One said the people wished to hear, and there was no house so convenient as theirs; he could see no reason why I should not preach. Another objected. His conscience would not allow him to consent. A third remarked, the people would go to hear me, preach where I would; suppose I was wrong, I could not contaminate the house; for his part, he did not see that I had said any thing that had been proved erroneous; that he most devoutly blessed God he had been present, for he had received more light, than he had ever before enjoyed; and many united their acknowledgments with his. I assured them it was my solemn determination to preach nothing but Christ Jesus, and him crucified for every human being. Finally, they determined to open their doors for my reception; and thus, by permission of minister and people, I again and again addressed a vast multitude from the pulpit of of the Rev. Mr. Snow, of Providence, and my hearers appeared serious and attentive.

During my continuance in Providence, I became acquainted with Doctor Huse, of that place, a very uncommon man, and as it appeared to me, of a very luminous intellect. Bidding me God speed, he added: 'Sir, I rejoice that you dare be honest: how long you will continue so, I know not. At present you are boldly facing danger, and without fear. Continue, I beseech you, to declare unmixed truth, although all men should be against you.' On the 26th of October, 1773, I took a seat in the stage for Boston. Late upon the evening of that day, we reached town. I had a letter from Mrs. Hubbard, and another for a gentleman, a Major Paddock; but I was unwilling to disturb strangers at an hour so improper for a first introduction, and the old question recurred; 'What are you to do now?' The passengers one after another were dropped; I remained alone in the coach, and the coachman civilly questioned: 'Where will you be set down, sir?' Can you recommend to me a decent tavern? While he deliberated, a son of Mrs. Hubbard accosted him: 'Is Mr. Murray in the coach?' 'Yes, sir.' He approached the door. 'My mother, sir, has written to my father respecting you, and we have been looking out for you with great impatience. All was immediately settled; and thus I was met, in Boston, by the good providence of God, while my throbbing heart exclaimed, To the Lord belongeth mercy; and praise and thanksgiving are his righteous due.

By Mr. Hubbard I was received with great kindness; he was an innocent, honest man, and his family were truly friendly. Upon the ensuing morning I delivered my letter to Major Paddock, whose reception of me was such as a stranger ought to expect, *coolly civil*; he, however, introduced me to Mr. Williams, a respectable, philan*thropic gentleman*, strongly attached to the writings of Jacob Bhe-

n. To Mr. Williams I have most gratefully to acknowledge a ies of most important and essential obligations. Measures were n in train for the purpose of procuring a place in which I might allowed to deliver my testimony; but every effort was ineffectu- until the following Saturday, October 30th. In this interval, I eived from Mr. Thomas Handasyde Peck, a polite invitation to e. Mr. Peck was a very respectable man, and his lady a most uable woman;* they were unwearied in contributing to the ut-

The acquaintance thus formed with Mr. Peck was the means of ad- ıcing Mr. Murray rapidly into notice. That gentleman had been an ıirer of Mr. Whitefield, and, hearing of the arrival of Mr. Murray, l of his having been a preacher in Whitefield's connexion, he solic- l an interview. Mr. Peck was a warm Christian, of a benevolence ily touched, and ardent in his passions. Mr. Murray related on his t interview, an account of his landing at Good Luck, the circum- ıces of his reception by Potter, and his subsequent labors and suffer- s. By this narrative, and his entertaining manners, his interesting le of preaching, and the benevolent doctrine he taught, he complete- captivated the family, and made them his steadfast friends.

THOMAS HANDASYDE PECK was a gentleman of great integrity and pectability, and was the maternal grandfather of our present distin- shed citizen, Thomas Handasyde Perkins. He and his wife were h natives of England; but on the breaking out of the political diffi- ties between Great Britain and her colonies, he espoused, and of rse with great ardor, the cause of the latter. Both Mr. Peck and his e died in the early part of the revolution. The house in which he ded, and in which Mr. Murray preached, was on the left hand side Merchant's Row, as you pass from State street to the market. On western corner of State street and Merchant's Row stood the Gold- Ball Tavern, near which, going on towards the market, a person ıld come to a court called Peck's Court; and at the head of this ırt stood the mansion of the hospitable Thomas H. Peck. He had n a hatter by occupation, and was familiarly known by the title of onest Peck, the hatter.' The whigs were proud of him, and this ti- was bestowed upon him in a ballad, published in the midst of the itical troubles.

We take the liberty here to give publication to the following letter m Hon. Thomas H. Perkins, which with equal readiness and urbani- he furnished in reply to certain queries addressed to him. We trust will excuse the use we have made of his name, and accept of this ufficient acknowledgment of his kindness.

'*Boston, March* 16, 1833.

IR. THOMAS WHITTEMORE:

'Sir: Your letter of the 14th current, was received on the day it s written, but I could not answer it understandingly, without con- ting my sister, Mrs. Sturgis, who lived nearer to the time and cir- nstances respecting which you inquire. My own recollections are sh on the subject of the intimacy of the late Rev. John Murray, in family of my maternal grandfather, but I am not quite sure wheth- my recollection carries me to the year before what was called 'The ge,' or to the year '76, when it was raised. My sister says she rec-

most of their abilities, to the relief of the sons and daughters of sorrow. Ranking among the admirers of Mr. Whitefield, they possessed eminently the charasteristic of his adherents—they were abundantly less bigoted than other Religionists. In the agreeable family of Mr. Peck, I passed a most delightful day; I related to them the manner of my coming to the house of my patron, and I sketched for them the dealings of God with me, since he had called me forth. They listened with silent astonishment; and when I had finished, they praised God in my behalf. They were evidently pained that I could not obtain a place in which to preach; and they added, if no other could be procured, they would open their own doors for this purpose. There were in Boston at this period, a few individuals who were immeasurably attached to the writings of Jacob Bhemen. Those persons looked down with pity on all those they had left behind, who were such infidels as not to ascribe

ollects the intimacy of Mr. Murray in the family of Mr. Peck, as early as 1773, being the year she was married, and from which incident she is enabled to establish the date. She tells me that both our grand parents. and our own parents, professed the religious principles at that time held by Mr. Murray, and *that they all died adhering to that belief.* My grand parents died the summer of 1776 and 1777. Mr. Peck died first. His residence at his death, and for many years preceding, was in a house which stood in a square, approached by a court leading from Merchants' Row. At the corner of this court was the Golden Ball Tavern, which at that time was kept by Col. Marston, who afterwards kept the Bunch of Grapes, in State-street. Both those houses have long since been taken down to make room for improvements. I well remember that my grandfather permitted Mr. Murray to preach in the meeting-house, then standing in School-street, and that there were occasional contests between the supporters of Mr. Murray, and those who opposed him; and that the preacher was at one time assailed not only by vehement speeches, but more *solid arguments.*

'I was too young to be able to judge correctly of the characters of those who are the subject of this letter. The temper of my grandfather was irascible, and rather morose; but he was always esteemed for his integrity. He was born in England, as was his wife; but before and during the *troubles*, as they were called, he sided with, and was considered an ultra whig. He remained in town during the whole time of the occupancy of it by the British, and, notwithstanding his politics, was well treated both by the governor and military men.

'My grandmother has left a high character for piety, and great liberality toward all to whom she could afford aid, either in money or personal kindness, for both which there was a great demand during the blockade of Boston. My own mother lives in the memory of many now living; and the recollection of her many virtues is cherished by her descendants. One of the last conversations she had on any subject, was the day previous to her death, with my wife; and in the course of it she repeated what she had often before testified, *her belief in the doctrine of universal salvation.* Respectfully your obedient servant,

'T. H. PERKINS.'

T. W.

honor and glory to the inspired pages of this writer. I could not forbear experiencing great satisfaction from the consideration that Jesus Christ was *made unto me wisdom*. The adherents of Bhemen enjoyed their philosophical divinity very highly, delighting to wrap themselves about in a mysterious garment of unintelligible jargon. But thus it must ever be. Error will prevail until the appointed time of the Father shall usher the benighted mind into the clear shining of the full meridian of Divine Revelation.

At the house of Major Paddock I met a member of Mr. Stillman's church, who seemed to conceive there would be little difficulty in overthrowing my plan; to whom I observed, that if any individual would unite with me in searching the scriptures, I would, supposing there were not found in the book of God more positive assertions of final and universal redemption, than of final reprobation, pledge myself immediately to surrender my present soul-satisfying views. 'No one,' he replied, 'could take pleasure in the destruction of mankind.' Why, do not you, sir? 'No, sir.' Why, sir? 'I wonder you should ask such a question.' Why, sir, why should you not take pleasure in that in which God takes pleasure? 'God does not take pleasure in destruction, sir.' What, sir, and make individuals on purpose to destroy them? and Almighty too—ruling in heaven above, and in earth beneath, as seemeth in his sight good? Do you dare say, if you had power, no fellow-creature should be lost; and dare you suppose that He who hath all power, both in heaven and in earth, hath not so much love as you, a finite being? Will He say to you, Love your enemies, do good to those who hate you, and pray for those who despitefully use you,—and will He not do likewise? shall the disciple be above his Master, and the servant above his Lord? He answered with a sigh, 'I cannot argue with you, sir; that last observation has weight.' Ah, sir! I continued, would that every individual were more intimately acquainted with that most elevating subject, the love of God to man, the never-beginning, never-ending love of God to man. This, sir, is a species of knowledge which doth not puff up; but it lifts up, as on eagles' wings, ever mounting, never tiring, but still discovering new wonders, through the wasteless ages of eternity. But man, poor, fallen man, who in his present state is enmity against God, is ever measuring the love and compassion of Deity by his own scanty rule. Nay, by a rule which he would blush to acknowledge. I have frequently said that there is not a person of character upon this continent who would bear to be delineated, whatever character he sustains, as he thinks and speaks of the Most High. What father would choose to be supposed deficient in providing, to the extent of his power, every requisite aid to the beings he has been instrumental in introducing into existence? It is confessed by all, that God is Almighty; that he is a sovereign; that he *can* do, and *will* do as he pleases; and that no power can resist his will. It is also said, That he willeth not the death, the eternal death of the sinner; that he willeth that man should be saved; that he hath ap-

pointed, and therefore sends out his servants to warn mankind, to call them to eternal blessedness, to persuade them to come, that all things are now ready. All this looks like love in God. But we are informed, the people called, have no knowledge of God; that they are enmity against God, and that, *not* from a persuasion that God was, in Christ, reconciling them to himself; but because they do not know this, and *therefore* do not believe it; that no man can come unto the Father, but by Jesus; that no man can come unto Jesus, except the Father draw him; and that all who learn of the Father, come unto Jesus; and all who come unto him, he will in no wise cast out. Are multitudes cast out forever? Then it is because they were not taught of God; for if they had learned of the Father, they would have come unto Jesus, and he would in no wise have cast them out. But did God attempt to teach them, and, finding it beyond his power, did he finally give them up? But is not God almighty? Yes; but he did not choose to stretch forth his Omnipotent arm. Why? Because if he had, they must be saved, and he would leave them to the freedom of their own will. Did He not know the consequence would be their eternal damnation? O yes; but this is perfectly right; for, when he called they would not hear. Did he intend they should hear? We have nothing to do with that. Merciful God! lift up the light of thy irradiating countenance upon the benighted family of man.

Upon the evening of October 30th, 1773, I preached for the first time in Boston, in the hall of the factory.* My hearers were attentive, and after I had closed, several individuals addressed me, and with apparent kindness invited me to visit them at their houses. On the succeeding evening, (Sunday) I again preached in the hall; the congregation was too large for the place. My subject was Zechariah ix. 9. The people were more affectionate than on the preceding evening; many solicited me to tarry, and assured me that a better place should be provided for my accommodation. On Monday evening, November 1st, I preached to a select number at Mr. Peck's, who seemed to have the power of God among them. In consequence of a pressing solicitation from this gentleman, I took up my lodging in his hospitable mansion; thus goodness and mercy continually followed me. From my beloved friend Binney, I received repeated and affectionate letters, and I trusted this young gentleman would become an able advocate for the Redeemer.

A Mr. Little, of Newburyport, united his earnest solicitations with a number of gentlemen, who importunately urged me to visit that place. I dared not refuse; and parting with my affectionate friends in Boston, I accompanied Mr. Little and others in the stage for Newburyport. On our arrival, inquiries were made at the coach-side, if I was there; and on being answered in the affirmative, a crowd collected. Mr. Parsons, the Presbyterian minister, a venera-

* This was a large building, I understand, opposite the site where *Park street* church now stands. T. W.

ble looking gentleman, immediately visited me, and asked me many questions. Where I came from? what clergymen I was acquainted with? and what credentials I could produce? During his inquiries he discovered, as it appeared to me, some uneasiness at the idea of my preaching in his pulpit; I therefore hastened to inform him that I was no priest, nor approved of by gentlemen of that order; that I professed myself somewhat acquainted with the salvation wrought out by Jesus Christ, and that wherever his providence called me, I was willing to speak well of the name of the Redeemer; but I added that I had great reluctance in speaking in any place in opposition to the wishes of the officiating minister. Mr. Parsons replied: The house was not his, it was the property of the people, and when it was not occupied, they had an indubitable right to invite who they pleased. Speaking of my call to preach, whether ordinary or extraordinary, I observed I had both; when he petulantly asked: 'Pray, can you speak with tongues?' It is possible I may, sir, with tongues that you may not understand. However, your question is as much against you, as against me. Jesus says, among the many signs that shall follow those who believe, they shall heal the sick by laying hands upon them, and if they take up any deadly thing, it shall not hurt them. From these evidences, sir, perhaps it would be as hard for you to prove yourself even a believer, as for me to prove myself a preacher sent of God.

While we were yet conversing, the bell was rung, and a large congregation assembled, among which Mr. Parsons himself attended; and I selected for my subject, Isaiah lv. 10, 11. Agreeably to his earnest request, Mr. Little was my host; and upon the ensuing morning, (Saturday,) in consequence of a very polite invitation, I breakfasted with Mr. Parsons, and I was received by him, and his, very cordially; his countenance brightened upon me, and he requested me to preach again in his church on that day: Nor was this all; he walked with me to the pulpit, and sat with me there, while I preached preparatory to the communion, upon John xv. 12. On the ensuing day (Sunday) by the request of Mr. Marsh, who was indisposed, I preached, both morning and evening, at his church. Several friends visited me at Mr. Little's, and we closed the day with prayer. I was rather surprised to learn, that I lodged, at Mr. Little's, upon the very same bed, in which Mr. Whitefield had reposed; and that I had preached in the pulpit, before which he was entombed. I continued in Newburyport, passing my time most pleasantly, a second Sunday; I preached, morning and evening, in the pulpit of Mr. Marsh; I gave frequent lectures there, and in the meeting-house of Mr. Parsons, who always sat in the pulpit with me, and frequently entertained me most hospitably at his house. His lady appeared to merit a rank among the most accomplished of women; she was highly social, sentimental, and pleasant. The circle of my friends in Newburyport was very respectable. Upon a lecture evening, after I had closed, an old, grey-headed man, a member of Mr. Parson's church, quitting his

the principal support. I at first declined this proposal; but his repeated, and earnest solicitations, induced me to preach in Mr. Croswell's pulpit. In the hall of the Factory also, I again delivered my message; and on Friday, November 26th, I preached at Faneuil Hall: my subject, John viii. 36: *If the Son, therefore, shall make you free, ye shall be free indeed.* The principal gentlemen of the town were among my audience, who heard me with great seriousness. After lecture, many took me by the hand, and, urging me to return to them speedily, prayed, in the warmest manner, for my success, as a gospel promulgator. This was the last night of my abode in Boston, on my first visit. I passed it at Mr. Peck's, accompanied by some friends, and we devoted it to scriptural investigations. My continuance in Boston was strongly urged; but I was under the necessity of departing, and devotional prayers for my safety, success, and speedy return, were reiterated—SUCH ARE MY CREDENTIALS. I left Boston on Saturday, November 27; reaching Providence upon the evening of that day, where, again and again, I delivered my testimony in the pulpit of the Rev. Mr. Snow. Departing thence, on the Tuesday following, accompanied by my dear young friend, Mr. Binney, for East-Greenwich, I met some very dear friends, and, *as iron sharpeneth iron*, so was my countenance brightened, and my spirit soothed and cheered.

From this period, November 30th, until the close of January, 1774, when I reached my lodging-place, at the house of my patron, I moved slowly on, preaching glad tidings in various places, friends and enemies still multiplying. At New-London my opportunities of preaching were repeated and the number of my treasures proportionably augmented; *Hertell*, *Whey*, *Trueman*, these were of the true circumcision, who worshipped God in the spirit, rejoicing in Christ Jesus, and having no confidence in the flesh; and my orisons were daily offered up to the God of all consolation, that the number of such genuine believers might be increased. I delight to

since which it has been demolished.—*Snow's Hist. of Boston.* 1826. pp. 201, 232, 240.

Mr. Croswell was generally regarded as a highly bigoted and censorious divine. Hon. Benjamin Russell, for many years the editor of the 'Boston Centinel,' has informed me that a poem was once sent him for publication in that paper, containing a description of every clergyman then preaching in Boston. One of them heard of it, and sent him a billet, requesting the privilege of perusing it; whereupon it was loaned to him. He read it, and found himself alluded to in favorable terms; but as there was much severity in regard to certain individuals, and as it was written by one of his friends, he incurred the anger of Mr. Russell by burning it. Croswell was described in the following manner:

'Sour, croaking Croswell, armed with fire and fury,
Consigns to hell, without a judge or jury,
All whom his ignorance is wont t' assail,
For venturing beyond his narrow pale.'

T. W.

were indeed so. Upon the evening of the 18th, I preached in the mansion of my venerable friend, Mr. Peck; and I was distinguished by him and his lady with even parental kindness: Mrs. Peck entreating me to inform my mother, that I had found, in the new world, a second maternal friend. It was upon this occasion, that I audibly exclaimed: O God! thou hast still continued my God, and my guide; let me not forget to render praises unto Thee.

At the period of which I am speaking, there in Boston were a number of Deists, who attended my labors. Their leader gave me frequent invitations to visit him; he summoned his friends, with whom he united in expressing his abhorrence of the Apostle Paul. To this gentleman I dwelt upon the respectable proofs, by which the authenticity of scripture was supported, and I took leave to observe, that he must have received the character of Paul from his enemies; that Paul was indubitably a learned man, brought up at the feet of Gamaliel; that he was celebrated as an orator; and that his morals were unimpeached. It was true, he was said to have advocated a most comfortless doctrine,—to have affirmed, that a few were elected to everlasting life; while, by the same irreversible decree, countless millions were consigned to remediless and never-ending misery. But, I added, sirs, believe it not; for, verily, the doctrine, that God was in Christ reconciling the world unto himself, was uniformly proclaimed by our great Apostle. The doctrine of election is questionless to be found in the pages of this evangelical writer; but *reprobation* is not a necessary consequence of *election*, nor does it appear in the writings of the Apostle to the Gentiles. A governor is *elected* by a commonwealth, a council, senators, representatives are elected; but are the people *therefore* consigned to perdition? Thus I went on, and my little audience with lifted hands exclaimed: 'This plan is worthy of a God; and we felicitate you, dear sir, as the Ambassador of Deity.' The hall of the factory, and the dwelling of my friend being too small for the increasing congregation, Mr. Peck proposed I should publish a lecture in the meeting-house of Mr. Croswell,* of which he was

* I have here supplied the name for the initial. This meeting-house, in the pulpit of which Mr. Murray was subsequently stoned, stood in School street, on the lot next east of that on which the meeting-house of the 'Second Universalist Society' now stands. Rev. Andrew Croswell was formerly the pastor of a church in Groton, Con. He was invited to remove to Boston, and take the charge of the *Eleventh* Congregational church. They soon purchased the house in School street, which had been formerly occupied by the French Protestants. Mr. Peck was one of the principal owners of the house, and supporters of Mr. Croswell; and it was at *his* request and importunity that Mr. Murray preached there. Mr. C.'s society dwindled away: he became blind, and died, April 12, 1785, in the 77th year of his age. The society became extinct, and the meeting-house was sold to the Roman Catholics, who gathered a congregation about this time. They occupied it, we presume, until they removed to their new church in Franklin Place,

take upon me the pastoral charge of that people; but I was not then convinced I ought to accept an establishment in any place. I passed the spring and the early part of the summer of 1774, in Pennsylvania, the Jersies, and New-York, with persons, who had drank into the same spirit with myself; with my revered friend, and father, with the Mounts and Pangburns of those happy days. Blessed be God, I have indeed enjoyed richly the consolations of friendship. In Philadelphia I was present at the heart-rending trial of some malefactors, which resulted in their receiving sentence of death: and I could not forbear exclaiming: OH, ADAM, WHAT HAST THOU DONE? My bosom swells to rapture, upon the reflection, that I had frequent opportunities of visiting those criminals, and of preaching to them peace, through the fountain opened in the side of the second Adam. The poor creatures seemed much affected. The proclamation of the tender mercies of the Redeemer was more effectual, than all the terrors of Mount Sinai. Departing from New-York, about the 20th of July, I passed, by short stages, through Connecticut and Rhode-Island, visiting my friends in various directions, and deriving inexpressible satisfaction from beholding their order, their zeal, and the magnitude of their faith. On the 16th of August, the governor of Rhode-Island sent me a passage of scripture, soliciting me to take it for my subject: It may be found, Mark xiv. 10. The governor attended, and after I had closed, took my hand with much cordiality, and expressed himself well satisfied, and truly grateful.

September 14th, 1774, I again reached Boston. My friends had long been expecting me, and I was received with demonstrations of heart-felt joy. Through the greatest part of this autumn, I continued preaching in the hall of the factory, in the mansion of my venerable friend, and at Faneuil Hall. Once I attempted to preach in Mason's Hall; but the throng, and consequent confusion were so great, that I was necessitated to desist even after I had worded my text; and finally, the congregations still augmenting, I yielded to the pressing solicitations of the proprietors of Mr. Croswell's meeting-house, and repeatedly delivered my testimony there. On the 31st of October, a gentleman, by the name of Sargent, called upon me from Gloucester, urging me to accompany him to his place of residence. My engagements would not allow my immediate attendance, but I gave my word for an early compliance with his wishes. November 2d, Wednesday evening, I named as the subject of my public lecture, Luke 13th, from the 24th to the 30th. After I had closed, a clergyman,* of a respectable appearance, whom I had never before seen, ascended the stairs of the pulpit, and addressed the people to the following effect: 'My friends, you have heard a great deal said, (for what purpose I know not,) which is calculated to lead you astray from

* This I am informed was Rev. J. Bacon, pastor of the Old South church. T. W.

the true meaning of the text. The passage refers to the general judgment, and to nothing else; and all, that has been said, can only originate wrong ideas of the scriptures; for how can it be, that the Jews should be intended by those, who were shut out? When did the Jews see Abraham, and Isaac, and Jacob in the kingdom of God? or how is it possible, that, if they should thus behold them, they could ever be happy? It is not possible, that any, who die in a state of unbelief, should ever be happy to all eternity: and therefore, my brethren, I would exhort you to take care you are not led astray by the words of man's wisdom, and the cunning craftiness of men, whereby they lay in wait to deceive. O! It is very dangerous to give heed to such things.' Thus the gentleman proceeded, earnestly warning the people, and then paused. Again I arose, saying: Now this is well; I like this. How infinitely preferable to secret calumny; no bush-fighting here. And, so much am I gratified with this ingenuous manner of dealing with me, that it is with extreme reluctance I find it necessary to dissent from him in opinion. Yet I must beg leave to observe: In the first place, the gentleman must assuredly be wrong, in supposing the passage in question refers to the general and *final* judgment. Do but attend to the concluding verse: There are *last*, which shall be *first*, and *first*, which shall be *last*. Surely, the text would not be thus worded, if the *last* judgment were designed. The parable of the ten virgins illustrates this passage. Then turning to the 11th of Romans, I pointed out some particulars, which are generally passed unnoticed; and when I read, '*for God hath included them all in UNBELIEF, that he might have mercy upon all*,' my opponent, rising, looked over my shoulder evidently to ascertain if I had given the genuine reading of the text; upon which a lawyer, in the assembly, exclaimed: 'I advise you, sir, to retire, and read your bible.' I begged we might not be interrupted; and I affirmed, that my antagonist was entitled to my cordial thanks, and that I devoutly wished his example might be generally influential. I then proceeded to show, that it was possible an individual might pass out of time, ignorant of God, and yet be taught of God in that great day, when the books should be opened. I read the last part of the 22d Psalm, making a few remarks thereon; and, after exhorting the audience to follow the example of the Bereans, I paused for a reply. The gentleman affirmed, I had given an erroneous view of the parable of the ten virgins; that it pointed out the visible church; and that the foolish virgins were the hypocrites: and he admonished the people to beware of false teachers, &c. &c. To which I replied, by presuming the gentleman did not recollect, that the *foolish virgins* seemed to be *equally a part of the kingdom of heaven*, with the wise virgins, otherwise he would not so liberally consign them to the devil. He would have us believe, the kingdom of heaven is the visible church; such are the sentiments of His Holiness at Rome; but, having abjured one Pope, I trusted we should not again be

brought into subjection to principles, the propriety of which our hearts refused to acknowledged.

November 3d, I repaired to Gloucester, and was received by a few very warm-hearted Christians. The mansion-house—the heart, of the then head of the Sargent family, with his highly accomplished, and most exemplary lady, were open to receive me. I had travelled from Maryland to New Hampshire, without meeting a single individual, who appeared to have the smallest idea of what I esteemed the truth, as it is in Jesus; but to my great astonishment, there were a few persons, dwellers in that remote place, upon whom the light of the gospel had *more than dawned.* The writings of Mr. Relly were not only in their *hands*, but in their *hearts.* Four years previous to this period, an Englishman, a Mr. Gregory, had brought with him those obnoxious pages, and loaned them to this small circle of Gloucesterians, by whom they had been seized with avidity; the Father of their spirits rendered them luminous to their understandings; and it was in consequence of their admiration of Mr. Relly, that, observing in the papers of the day, an individual malignantly arraigned, as a preacher of Relly's Gospel, they delayed not to dispatch earnest solicitations for my presence among them. In Gloucester, therefore, I passed my time most agreeably, until November 12th. The clergyman of the principal meeting-house, being confined by illness, I was visited by the deacons, and elders of his church, and by them conducted to his house, after which I obtained permission to preach in his pulpit, which I several times did; my subjects, 1 Cor. xi. 26: The good Samaritan: Isaiah xxviii. 16, &c. Every day, and every evening was appropriated to the expounding of the scriptures, in the spacious and well-filled parlor of my new, and highly respectable friend; and I had reason to believe, that God most graciously crowned my labors in this place, by giving to some brighter views, and inducing others to search the scriptures for themselves. Every morning commenced, and every day closed, with prayer; and, with glad hearts, we delighted to hymn the praises of a redeeming God. Taking a most affectionate leave of those very dear friends, on Saturday morning, accompanied by Mr. Sargent, I returned to Boston. Upon the evenings of Sunday, and Wednesday, I again occupied the pulpit of Mr. Croswell, and upon the evening of Wednesday the audience were incommoded by a profusion of water thrown over them, and an egg was aimed at me in the pulpit, which however happened to miss me. On Thursday a piece of slander was published in the paper of the day, over the signature of Mr. Croswell. He had before declared, he would print no more in the newspaper; so had I; but although he had forfeited his word, I did not think proper to follow his example, and I therefore addressed the following letter to his private ear.

SIR:

Some time since, being under the disagreeable necessity of replying to a dull repetition of your abusive slanders; and being persuaded, *right* or *wrong*, you would have the *last* word, I assured the public I would write no more in newspapers; so did *you;* but your brilliant example shall never influence me to undertake the vindication of my veracity, by convincing the world I can lie. But as, in the close of your last performance, you informed me and the public, that, if I thought myself wronged, what had been asserted should be proved to my face, before as large an auditory as I pleased; I now, sir, take leave to say, I do think myself most cruelly wronged, and I should rejoice in an opportunity of vindicating myself at the bar of the impartial public; yes, I should rejoice to see a very large audience collected: but, as I suppose we shall not be able to procure any place but the meeting-house in School-Street, I shall expect, if you be an honest man, to meet you there. You commend a certain gentleman, who recently spoke to me in that house—so do I. He did not, like Solomon's fool, cast about firebrands, arrows, and death, and say, Am I not in sport? he spake above-board, fair and openly. I should be glad you would come and do likewise—only I request you will let me know in writing, by the bearer, when you will do this piece of common justice, to the cruelly, and most unwarrantably treated,

JOHN MURRAY.

This letter enraged him, and he sent it back declaring he would have nothing to do with me. But on the following Sunday evening, when I repaired, as usual, to the meeting-house to preach, Mr. Croswell was upon the stairs of the pulpit, with a number of his violent adherents, for the purpose of barring me out. Making no resistance, I requested the gentleman might be heard with patient attention; and silence being obtained, Mr. Croswell entered the pulpit, and declaimed for a long time, with great bitterness; accusing me of preaching damnable doctrines, though he had never heard me preach; but so he had been informed, asserting, that I was one of Relly's followers, and Relly believed all mankind would be saved; and Relly was a blasphemer, and denied the atonement; and I was a Deist, and it was dangerous to allow me to speak; for I said once, in his hearing, that God loved the devil's children: and then, raising his voice he vociferated, 'It is a lie, a lie, a lie; it is a damnable lie.' Thus he went on alternately crying out against me, and against Mr. Relly, damning my preaching, and his writings, and exhorting the people to avoid me, &c. &c. When he had concluded, he quitted the pulpit, and was passing out of the house as speedily as possible. I requested him to stop; but, observing he was rapidly departing, I urged the people to give me an opportunity of having justice done me, by detaining my accusing adversary that I might defend myself in his presence; and Mr. Croswell was accordingly led into a pew. I informed the audience that I did in-

deed labor under great difficulty. The person, to whom I was about to reply, was an old gentleman, and a clergyman, both of which characters were indubitably entitled to respect. Yet truth was, in my opinion, abundantly superior to every other consideration; it was beyond all price; a gem, with which its possessor should never part. I should therefore take leave to say, Mr. Croswell was very right, and very wrong. Right in condemning damnable doctrines; wrong in charging me with preaching those doctrines. Mr. Croswell, I said, reminded me of Nero, who, to be revenged upon the Christians, caught the city of Rome on fire, and charged the Christians with that atrocious deed.

Mr. Croswell had dressed me in a bear's skin, and then set the dogs at me. He affirms, that I preach damnable doctrines! Suffer me to ask, What are the damnable doctrines? Peter says, There shall arise false teachers among you, as there were false prophets among the people, who shall privily bring in damnable doctrines, even *denying* the Lord, who *bought them*. I appeal to this audience. Did I ever deny the Lord, who bought you? On the contrary, have I not borne constant testimony to this purchase? Did you ever hear me say, It made no difference, whether a man lived a *good* or a *bad* life; was a *believer*, or an *unbeliever*? Surely, it is highly inconsistent to rank me with the Deist, who utterly disowns the Redeemer, when I am arraigned at this bar for believing there is no God out of Christ, and that He, who is God, our Saviour, *is all, and in all*. Mr. Relly,* is three thousand miles

* As this is the last notice the reader will find of the Rev. James Relly, it is proper to say he died in the full faith of the doctrine he had preached, somewhere we believe about 1783. Mr. Murray was sensibly affected with the intelligence of his death.

'The sad account of the departure of my inestimable friend, Mr. Relly, had reached me previous to the particulars relative to that melancholy event, with which you have so condescendingly indulged me. From the moment of my leaving England until the arrival of this heart-affecting intelligence, I experienced much innate satisfaction from the prospect of meeting once more, in the present state, my spiritual parent, my guide, my father, my brother, my friend. I pleased myself with the expectation of communicating to him the discoveries I had made in this new world; and I anticipated the ineffable delight we should derive from the glowing devotion of our hearts, while we talked together of these things.

'But, alas! all these high-raised expectations are now blasted, forever buried in his grave; and I have only to look forward to the period when we shall assuredly meet again, and with the additional satisfaction of knowing we shall never more be separated.

'I am obliged by the account you have transmitted me respecting the last stages of my lamented friend. I never expected any failure in his faith; yet, although *he had* staggered at the promises, I have the happiness to assure you, this circumstance would have originated no doubts in my mind; for, however great my opinion of, and affection for, so distinguished a member of that body of which the Redeemer is the head,

from this metropolis, Mr. Croswell has neither seen nor heard him. Blasphemy, of which Mr. Croswell accuses him, is no where to be found, in his writings. These writings, give me leave to say, will live, and be held in admiration, when ten thousand such characters as Mr. Croswell's and mine, will be consigned to oblivion. Thus I went on. Mr. Croswell again advanced to the pulpit; reiterated what he had before asserted, without regarding a syllable which I had uttered, until at length he interrogated: 'Does God love all the people in the world as well as Peter and Paul?' Suffer me, sir, first to ask you one question, which, if you will answer, then I will reply to yours. Did God love Peter and Paul as well before they believed as afterwards? 'God loved Peter and Paul from the foundation of the world.' Again, and again, I repeated my question, but could not obtain a direct answer. The people from the galleries called out, 'Why do you not say yes, or no?'—but he refused thus to commit himself, and of course I dropped the inquiry. Again he returned to the charge. 'Does God love all the people in the world, as well as Peter and Paul?' Yes, sir, I believe He does, as well as He loved those Apostles before they believed. 'Do you believe God loves all the people in the world?' Yes, sir, I do. Then, again, he proceeded most violently, and, that the heresy might be confirmed, he once more questioned: 'Do you believe, that God loves the devil's children, as well as his own beloved ones?' No, indeed; I do not think God loves any of the devil's children. 'There, there, now he is

my faith was never founded on him. I should not have profited under his ministry if I had thus rested my hope upon any mere man. But, although through the favor of Heaven I am separated from that adulterous generation which is ever asking after a sign, it nevertheless gives me pleasure, inexpressible pleasure, to hear of any of the redeemed finishing their course with joy, and triumphantly laying hold of eternal life.

'Had James Relly departed under a cloud, it would, no doubt, have had a tendency to have made blind eyes blinder, and hard hearts harder; but, blessed be God, you have assured me that his views of his Redeemer and his finished righteousness, still brightened upon him, until, escaping from the body, he, no doubt, attained the regions of interminable day.

'Yes, indeed, Mr. Relly was, during his life, and his memory will continue while I have life, right precious to my soul. My reasons for attachment, for homage, were similar to those which actuated Timothy in his devotion to the apostle Paul; and my loss is indeed irreparable. You observe he died greatly lamented, no doubt; it was impossible to know Mr. Relly and not regret his departure out of time; and the many who experienced a religious joy at this event knew no more of my honored friend than their brethren of old did of our blessed Master. Yes, yes, he was truly a Christian, and it could not happen but that he should endure his sufferings with patience for the joy that was set before him.'

T. W.

hiding again.' Suffer me, sir, to ask, What is it constitutes the character of the wicked man? 'That is nothing to the purpose.'

Again I ask, what is it constitutes the character of the wicked man? Here several individuals tremulously asked: 'Why do you not answer the question? we are all concerned in it, we are seeking information.' 'Suppose I cannot; let some one else answer, and, if I like it, I will agree to it.' No answer was given, and Mr. Croswell resumed his declamation, affirming, I had said, God loved the devil's children. I denied the charge, and was again accused of *hiding*, when I besought the attention of the people, while I explained myself. What are we to understand by a father, and a child, but the begetter and begotten? Can you, Mr. Croswell, or can any one present, presume to say, that the bodies, or the souls of mankind, were begotten by the devil? Is not God the Father of the spirits of all flesh? Is not God the Maker of our frames? and doth not the Apostle say, we are all His offspring? If it be confessed, we all died *in* Adam, we were of course *in* Adam; and if we were *in* Adam, we were what Adam was. But the Evangelist Luke affirms, that Adam was the *son of God*. We will next inquire, Who are the children of the devil, and who are the children of God? I humbly conceive, Christ Jesus himself has put the matter beyond dispute, in the ever memorable parable of the tares of the field, and our obligation to the Redeemer, for explaining it so clearly to his disciples, is indeed immeasurable. I then repeated the parable, and the explanation: and proved from thence, that the abominations of the earth were children of the devil, because produced by him; that the iniquities of the people were the tares, sowed by the adversary; that our nature was the *good seed*, which *Jesus sowed*. A holy God could not love sin, and, of course, could love no child of the devil: but men, being his offspring, He once loved them as his own, and having loved His own, He loved them unto the end; that He had proved this to all men, in the *gift* of his Son; *God so loved the world, that He gave them his Son*. Mr. Croswell interrupted; 'Nine tenths of all you have said is nothing at all to the purpose:' and again, in terms the most violent, he renewed his accusation, that I was all the time *hiding*. A voice from the gallery exclaimed: 'If he be *hiding*, why do you not hunt him out of the bush?'

Mr. Croswell at length tauntingly said: 'Come, come, leave off *hiding*, and tell the people, in plain English, that God loves them all.' To which I answered: I will, sir, in as plain English as I can command;—and then, addressing the congregation, I thus delivered the genuine sentiments of my soul: I am commissioned to say, to every individual before me, that God loves you, and that you are not to accept this declaration upon my bare word; you have the word of a God, *who cannot lie*; who proclaims Himself loving unto every man; who has given you proof positive of His love. His love has been greatly manifested in your birth; in rearing you from infancy; in guarding you through the devious paths of child-

l, and youth; and preserving you from ten thousand dangers, hich you have been exposed. His gracious providence, in so ifully providing for you, is a proof of His love. Your civil religious liberties are blessed proofs of the love of your God. se particulars announce the love of Deity to every individual, Creator, and Preserver. Yet these manifestations may be idered as merely temporal: but, blessed be the holy name of vah! I am authorized to add, and in plain English too, that loves the soul, which emanates from Himself, and that He roved this love by the *gift* of His Son. *God so loved the world, He gave them His Son. To us a child is born, to us a Son is giv-* God has evinced His love, by giving us, in this Son, Reconcil-n, Regeneration, a new Head, a new Heart, a right Spirit. your Creator so loved you, as to give you *Wisdom, Righteous-Sanctification*, and *Redemption*. In Christ Jesus, God has so l you, as to bless you with all spiritual blessings. Every indi-al should believe this, since it is nothing more than an accom-ment of the promise, of the *oath* of Jehovah, which he swear Abraham, saying: *And in thy Seed shall all the nations, all the lies of the earth, be blessed.* Such are the glad tidings, which God, who loved you before the foundation of the world, hath manded us to proclaim to every one of you; such are the glad gs, which you ought to believe. If your heart tell you, It is so, believe it not, it is an unbelieving heart; he that trusteth a heart, is a fool. If the devil tell you, It is not so, believe not, he was a liar from the beginning. If your ministers tell You ought not to believe this good report, trust them not; take part with the devil, and your unbelieving hearts. The l would persuade you, not to believe the glorious truths, be-e, if you were delivered from his usurpation, you would hence-ard serve your Creator without fear. The arch fiend is solicitous tain you in bondage; his utmost efforts are in requisition to pre-you from believing, that God has so loved you, as to purchase with the price of blood, of the precious blood of the Lamb of ; he would prevent you from believing that you are bought with a price, lest, thus believing, you should render yourselves living ifices, holy, and acceptable to God. But, let God be true, and y man a liar. Ye are not your own, ye are bought with a e, and the love of Christ constraineth us, because we thus e, *if One died for all, then were all dead; and that He died for hat they, who live, should not henceforth live unto themselves, but Him, who died for them, and rose again.*

ll the time I was speaking, Mr. Croswell was kicking my legs, ulling the skirts of my garment, ever and anon vociferating: ve done, have done; you have said enough; quite enough,' &c. Sometimes he stood up close to my side, shouldering me ard as he was able. The congregation noticed his behavior, it did not give them pleasure. For myself, I had much cause gratitude to my divine Master: 1st, that he was pleased to give

me words; and 2dly, that he did not suffer me to lose my self-command. No, not for an instant. Blessed be the name of the Lord.

My next evening lecture was uninterrupted; but, on the succeeding Sunday evening, the throng was so prodigious, that it was with much difficulty I reached the pulpit; and when entered, I was nearly suffocated by the strong effluvia, arising from the asafœtida, with which the tools of the adversary had wet the pulpit and the pulpit cloth, plentifully sprinkling the whole house with the same noxious drug. For some moments I was so much overpowered, as to induce an apprehension, that it would be impossible I should proceed; but the God of my life was abundantly sufficient for me. The demons of confusion were, however, not quite satisfied; many stones were violently thrown into the windows; yet no one received any other injury than the alarm which was created. At length, a large rugged stone, weighing about a pound and a half, was forcibly thrown in at the window behind my back; it missed me. Had it sped, as it was aimed, it must have killed me. Lifting it up, and waving it in the view of the people I observed: This argument is *solid*, and *weighty*, but it is neither *rational*, nor *convincing*. Exclamations from various part of the house, were echoed, and re-echoed: 'Pray, sir, leave the pulpit, your life is at hazard. Be it so, I returned, the debt of nature must be paid, and I am as *ready*, and as *willing*, to discharge it now, as I shall be fifty years hence. Yet, for your consolation, suffer me to say, I am immortal, while He who called me into existence has any business for me to perform; and when he has executed those purposes, for which He designed me, He will graciously sign my passport to realms of blessedness. With your good leave, then, I pursue my subject, and while I have a—THUS SAITH THE LORD—for every point of doctrine which I advance, not all the stones in Boston, except they stop my breath, shall shut my mouth, or arrest my testimony. The congregation was, as I have said, astonishingly large; but order and silence were gradually restored, and I had uncommon freedom in the illustration and defence of those sacred truths, which will be ultimately triumphant. Two or three succeeding lecture evenings were unmolested, when the business of stoning me in the pulpit was again resumed; my friends were in terror, and, after I had closed, forming a strong phalanx around me, they attended me home. Many religious people were violent in their opposition; they insisted that I merited the severest punishment; that the *old discipline for heretics* ought to be put in force, and I was thus furnished with abundant reason to bless God for the religious liberty of the country of my adoption, else racks and tortures would have been put in operation against me, nor would these holy men, moved by the spirit, have stopped short of my destruction. Yet was the charge of *heresy* never *proved* against me. I was never silenced either by reason or scripture—I had called upon men every where, clergymen, or *laymen, to* step forward, and convict me of error; promising, imme-

diately upon conviction, to relinquish the obnoxious tenet, whatever it might chance to be, and to adopt that better way, which would, in such an event, become luminous before me. Truth, and gratitude originates the confession, that in *all circumstances*, I have hitherto had reason to bless the God of my life, who hath promised He will be with me to the end of the world, and that all things shall work together for good. Amen, and amen.

CHAPTER VII.

Summary Record of Events, from January, 1775, to October, 1809.

Amid the haunts of memory let me stray,
As *duty*, *love*, and *friendship*, point the way;
With hand of diligence, and humid eye,
The faithful record tearfully supply.

Would the beloved preacher had continued his narrative. The Editor fondly calculating upon assistance which she believed herself authorized to expect, pledged herself to continue the sketch, even to the closing scene. But, alas! disappointed in her cherished hopes, she stands alone. Her health is broken, her spirits are depressed, and she is advanced in life; yea, doubtless, she is inadequate to the performance of her promise—But she remembers that this volume is addressed only to the friends of the dear departed, and she mournfully proceeds to its completion.

Upon December 14, 1774, Mr. Murray again visited Gloucester; the numerous family of the Sargents then seated in that place embraced, in almost all its branches, the truth as it is in Jesus, and their attachment to him, whom they believed an ambassador of the Redeemer, was proportioned to their zeal. Many respectable names were added, and a little congregation was collected, who seemed to have among them but one heart, and one soul. Like the primitive Christians, they assembled daily, and they continued from house to house worshipping the only true God their Saviour. On recurrence to the journal of the preacher we find a memorandum, written upon his second visit to Gloucester, which is thus worded: 'Here my God grants me rest from my toils; here I have a taste of heaven. The new song is sung here, and WORTHY IS THE LAMB constantly dwells upon their tongues.' Mr. Chandler's meeting-house was not closed against the promulgator of glad tidings, until some time in January, 1775, upon the 20th of which month he made a second journey to Newburyport and Portsmouth. Those who had adhered to him in those towns, having ascertained that

he absolutely believed the final restitution of all things, united with the many in the most unqualified censure. But the friends he had lost, particularly in Portsmouth, were replaced by many others, among whom we find the names of Judge, and Sheriff Parker, Atkinson, Wentworth, Austin, Warner, Sheafe, Langdon, Sewall, Brackett, Whipple, Thompson, Turner, Gardner, Massey, Jackson, &c. &c. The heaven-instructed preacher continued many years an occasional visiter in Portsmouth, where his labors were greatly blessed; and when other pulpits were closed against him in that metropolis, the doors of the Episcopal Church were open for his reception. But after he had repeatedly lectured in that church, a few persons appeared in opposition, and we have this moment under our eye, an original writing, addressed to the promulgator upon this occasion. We transcribe a verbatim copy: 'Whereas it is represented that some objections have been made by one or more persons, belonging to the Church called Queen's Chapel, against the doors thereof being opened for the admission of Mr. John Murray to preach the Gospel; Wherefore, we the subscribers, proprietors, and parishioners of the Church aforesaid, having taken the same into consideration—Do (in order to remove any difficulties that might arise in that gentleman's breast in consequence of such objections) hereby fully declare our free will and consent, that the said Church be open at ALL TIMES, whenever it may be convenient for him to perform divine service in town, more especially during his present stay; and, instead of deeming it an indulgence granted him, we shall, on the contrary acknowledge it a favor conferred on us, in his acceptance of this invitation. Portsmouth, May 24, 1781.'—Signed by twenty-four of the leading members of the Church in Portsmouth. Our preacher was also made the instrument of irradiating the mind of an exemplary philanthropist, Mr. Noah Parker, now in regions of blessedness, who was so deeply penetrated, as to present himself a servant of the living God, a voluntary preacher of the Gospel. A convenient house was raised for his use, by the brethren in Portsmouth, and he continued, until his departure out of time, a zealous and able minister of the Reconciliation.

Attached to the Gloucesterians, Mr. Murray once more believed he had found a permanent residence; yet, although he consented to consider that place as his home; he did not relinquish the persuasion that his commission obliged him to go forth a preacher of the Gospel, wherever and whenever the providence of God might seem to direct him. The inveteracy of his enemies in the town of Gloucester, was in full proportion to the attachment of his friends, and every means of annoyance was in requisition. The spirit of liberty mounted very high in Gloucester, and for the purpose of influencing the ignorant, the teacher was proclaimed a PAPIST, sent out by Lord North, to aid the purpose of an obnoxious ministry; anathemas, and sometimes stones, followed his steps as he passed the streets; a town-meeting was called, the *aim* of which (lest the friends of the promulgator should take the alarm) was

most illegally shrouded in silence, and a vote was thus surreptitiously obtained, that he should forthwith depart from the borders of Gloucester; of this vote he was advertised by an officer—let us not say of justice. Still, however, he continued witnessing both to small and great, what Moses and the prophets had testified, concerning Jesus of Nazareth, that he died for our sins, and rose again for our justification. The most unwarrantable means were employed; old slanders were resuscitated, and new accusations brought forward; tales which had been repeatedly confuted, were new garbed, and sent abroad, swelling the bosom of integrity with unutterable anguish. Among countless other calumnies which were afloat, a story was embellished, and published, originally propagated by one Maxwell, wherein the preacher, the lover of the Redeemer, is represented as treating the Eucharist in a ludicrous manner! although the gentleman—Mr. afterwards General Greene, at whose house, and in whose presence, the irreverent profanation was said to have taken place—had written to Doctor S—— and others, completely exonerating the accused. Mr. Murray's sentiments upon the sacred and consolatory ordinance of the Lord's Supper, are explained and expatiated upon, in his Letters and Sketches of Sermons, to which the interested reader is referred. It cannot be denied, that characters generally respectable combined to stimulate the mob to the most desperate measures; but every unwarrantable project was frustrated. The doors of the meeting-house being now closed, the parlors of respectable friends became the places of assembling, until at length a spacious room was consecrated for that purpose. Letters of excommunication were now addressed, by the established Minister, to seventeen of the most respectable Church members, and this, for their attachment to the Gospel of God our Saviour. While others, availing themselves of a Provincial Law, endeavored to expel the Ambassador of their God, as a Vagrant. To meet and obviate which difficulty, the kind friend under whose especial patronage he then was, presented him with a deed of gift which constituted him a freeholder in Gloucester. The months of March and April, in this year, were, by the preacher, devoted to visiting his friends in Boston, and various parts of Rhode Island, and toward the close of April he returned to his highly favored home, rejoicing that the zeal and attachment of the Gloucesterians were nothing diminished, and their meetings for scriptural investigations were joyfully resumed. In the month of May, 1775, the leading officers of the Rhode Island Brigade, assembled in the neighborhood of Boston, dispatched a respectable messenger, with a letter, soliciting the attendance of the promulgator, as chaplain* to their detachment of the Revolutionary Army. We transcribe a verbatim copy of this letter.

* It is not difficult to see the cause of Mr. Murray's appointment to this office. In his journeys through Rhode Island he had become intimately acquainted with several of the officers, particularly Mr. after-

'DEAR SIR:

'AMIDST that concurrence of events which the great Creator in infinite wisdom directs, for the accomplishment of his own purposes, a British armament hath set hostile foot upon American ground. What the design of the Almighty may be, we cannot at present absolutely determine. One thing we know, *our cause is just*, and also that the Parent of the universe can do no wrong. An army hath been raised in this Colony, which is now stationed upon Jamaica Plains in Roxbury, and that this army may do honor to themselves, and the cause in which they are embarked, it is requisite propriety of manners, regularity of conduct, and a due reliance upon the Almighty controller of events, should be cultivated and enforced. The most probable human means we can devise to effect an object so ardently to be desired, consist in a decent, sincere, and devout attendance, at opportune seasons, upon divine worship. We have, therefore, selected you, as a Chaplain to our Brigade, well convinced that your extensive benevolence and abilities will justify our choice. We cannot, without doing violence to the opinion we have formed of your character, doubt of your ready compliance with our united request. The support you will receive shall *exactly correspond with your feelings, and your wishes*. We are, dear sir, &c. &c. &c.

'Signed in behalf of the Brigade,

'J. N. VARNUM.

'May 24, 1775.'

A persuasion that he could be of more use in the army than elsewhere, would not allow the preacher to balance, and, accordingly, resigning the calm recess of friendship, he presented himself in the American camp, and 'armed with the sword of Jesse's youthful son,' he was indeed most ardently engaged. The scene, however, was not calculated to give pleasure to a philanthropist. In a memorandum of this date, he thus expresses himself: 'My troubles have recommenced; I am now indeed in the world, and shall doubtless encounter tribulation; I am associated with an ungovernable set of people. It is true, the officers are gentlemen, and call into action every effort to strengthen my hands; but the soldiers—alas! the fact is, I am not in my own company.'

Upon the 3d of July, the chaplain accompanied a detachment

wards General Greene, who through the whole war held so high a rank in the affection and confidence of the commander-in-chief, and who was regarded as second only to him in patriotism, stability, prudence and military skill. His previous acquaintance with the first officers of the Rhode Island Brigade, was the unquestionable cause of his appointment. Evans, in his Sketch of the Christian Sects, and Southey, in his Life of Wesley, have both erred, in stating that Mr. Murray was chaplain to General Washington. He was chaplain only to the Rhode Island Brigade. T. W.

of the brigade, to compliment General Washington upon his arrival to take the supreme command of the army at Cambridge; and he was received by the immortal chief with that urbanity which he so well knew to practise. The subject of the first sermon, preached on sabbath morning at the camp, Jamaica Plains, was Psalm xliv. 1, 2, 3, and upon the evening of the same day, the last verse of the same Psalm. The preacher was engaged occasionally at Jamaica Plains, and on Prospect Hill. Every morning at 7 o'clock he met the several regiments upon the parade; gradually the habits of swearing and the rough manners of the soldiery, yielded to the christianized eloquence of their chaplain, and his success in the army was indeed most wonderful. His benevolence and benignity while there, is storied by many a tongue; we indulge ourselves by selecting an instance, which did not reach our ears until since his decease. A detachment of the army was ordered to march; a river was to be forded: a poor soldier in years, and struggling with sickness, was tottering under his burden: the preacher instantly accoutred himself with the knapsack, arms, and cartouch-box, and thus arrayed, proceeded on, while the sufferer disencumbered, passed lightly over. The writer of this sketch could furnish a series of similar anecdotes; often, when his finances have been at the lowest ebb, and the prodigious expense of living has produced distressing embarrassments, she has seen him extend to the necessitous, an extricating hand; and he not only indulged and cherished, but *invariably stimulated* every charitable purpose of her soul.

General Washington honored the preacher with marked and uniform attention; the chaplains of the army united in petitioning the chief for the removal of the promulgator of glad tidings; the answer was handed them, in the general orders of the ensuing day, which appointed Mr. John Murray chaplain of the three Rhode Island regiments, with a command from his Excellency GEORGE WASHINGTON, that he should be respected accordingly. Mr. Murray's commission was made out, and delivered to him; when, enclosing it in a respectfully polite letter of thanks, he returned it to the noble minded chief, earnestly requesting permission to continue in the army, as a volunteer. General Washington, after perusing, folded the paper, and observed, 'Mr. Murray is a young man now; he will live to be old, and repentance will be the companion of his age.' The preacher lived to see this prediction fulfilled. Had he embraced the rich opportunity then presented, he might have continued in the family of General Greene, whose friendship was unbroken, and where his abode was hailed as a distinguishing favor, his daily ratio would have augmented for his emolument, his salary would have accumulated, he would have retired upon half pay, or commutation, and during the years of languor and decrepitude, he might have commanded his own carriage and servants; but the reader must have seen that the preacher was accustomed to withdraw from the approaches of affluence.

Mr. Murray continued in the army so long as his health would

the people, and a great many who hear you are enemies to the country. Mr. Murray responded—'Those who hear me, and believe what I deliver, can never be injured in their morals.' 'I do not believe you.' 'You have not heard all I have said in defence of my persuasion.' 'I have heard enough; I neither *believe, nor like it.*' 'Well, sir, there is no act of assembly to compel you to hear; but you should remember your neighbor is entitled to equal liberty with yourself.' 'You deliver very erroneous principles.' 'My principles are all to be found in the sacred records of divine truth.' 'Ay, so you say.' 'I was not apprized that I was cited before a spiritual court.' Mr. Murray then addressed the chair—'Sir, this gentleman asserts that I associate with a great many enemies of this country. I demand that they be pointed out. If I associate with an individual of this description, it is unknown to me.' A gentleman at the chairman's elbow observed: 'Mr. chairman, I think we have no business to answer this man a single question: we did not send for him to answer his questions, but to ask questions of him.'

The chairman then repeated that the town was very uneasy, and advised Mr. Murray to depart, to prevent further trouble: to which he answered, 'Sir, I have been nearly seven years in this country; perhaps no one has a more extensive acquaintance: I have many friends and many enemies. I feel that I am a friend to all mankind, and I am happy that no circumstance of my life can prove the contrary. I was invited to this town, and I have been cordially received; but it seems I am suspected, because I associate with many who are enemies to this country. I associate with Captain Winthrop Sargent,*—pray is he an enemy? During my residence in this place I have never heard a syllable uttered which this committee ought to consider as reprehensible. I am not acquainted with a single individual who appears to me an enemy to this country; two or three worthy characters I know, who do not perfectly approve every measure which has been adopted. I have recently endeavored to recollect how many gentlemen, the circle of my connexions from Maryland to New Hampshire contained, who were suspected of being unfriendly to the present order of things, and I could number but five persons, not an individual of whom has ever been proved inimical to American prosperity. For myself, I rejoice in the reflection, that I am a staunch friend to liberty, genuine liberty. It is well known that I have labored to promote the cause of this country, and I rejoice that I have not labored in vain. I am so well known, and I have the happiness to be so well respected, that his Excellency General Washington appointed me

* Winthrop Sargent. I have supplied the full name. This gentleman was one of the principal citizens of the place, and Mr. Murray resided at his house. He was a firm and decided patriot, and so the citizens considered him, for they elected him in 1779 to the convention that framed the constitution. T. W.

come, and came—' 'What business have you in this town?' 'The same as I have in every town where I happen to sojourn.' Here one of the committee, arose, and requesting leave to speak, which was granted, said: 'I conceive we have sent for this man to know from whence he came, who he is, and what business he has here; this is a time of difficulty, we are at variance with England, he calls himself an Englishman, we do not know what he is. He associates with a great many, whom we look upon as enemies to this country, and they go to hear him converse—I think—I cannot call it *preaching*.' Here Mr. Murray would have spoken, but he was imperiously, not to say impudently, commanded to be silent, and his accuser proceeded, until at length the chairman again resumed: 'Where did you come from? We want to know where you were born, and brought up?' Mr. Murray answered, 'Gentlemen, it is not my wish to give you unnecessary trouble. I was born in England; shortly after I had attained my eleventh year, I accompanied my father to Ireland, where I continued many years under his care; when I was between 10 and 20, I returned to England, where I abode, living generally in London, until I quitted it for this country. Since I came into this country, my residence has been in Maryland, Pennsylvania, the Jerseys, New York, Connecticut, Rhode Island, Massachusetts, and New Hampshire.' 'What did you come into this country for?' 'In pursuit of retirement, but concurrent circumstances rendered me a preacher.' 'Have you any credentials?' 'Yes sir.' 'Show them.' 'I have none present, there are many in this town who have heard me, and received my testimony; they are my credentials.' 'Ay, that is nothing—you see he has no authority. How could you think of preaching without authority?' 'When I came into this country there was no war, I believed it to be a land of civil, and religious liberty—every charter, and every law made among yourselves, breathed a spirit of toleration, I felt assured I should be allowed liberty of conscience; my intentions were upright; a conviction that God had ordained me to proclaim the gospel, has been powerfully impressed upon my mind, and I am still convinced, that I ought to preach the Gospel.' 'How long do you intend to stay in this town?' 'I do not precisely know; but certainly until the weather and roads shall be good.' 'The weather will do, and it is pretty good travelling now.' (At this time the winter having been extremely severe, the roads were nearly impassable.) 'I do not believe I shall quit Gloucester until April; about that time I expect to commence a journey to Philadelphia.' 'The town is very uneasy at your continuance here, and we are a committee of safety. We are to take up all strangers, and send them out of town.' 'Sir, I have already been warned out of town, and if you be apprehensive of my becoming a charge, I can procure bonds.' One of the committee addressed the chair for liberty to speak, which having obtained, he said: 'Your stay in this town, is cause of uneasiness to many; you hurt the morals of

tion, in which, after dilating upon the fundamental principles of the faith they had embraced, they professed to acknowledge, as Christians, no Master but Jesus Christ, receiving as their guide in spiritual matters, only the word and spirit of the Redeemer; but they pledged themselves to the community at large, and to each other, to yield obedience to every ordinance of man, to be peaceable and obedient subjects to the powers ordained of God, in all *civil cases*. But as subjects of that King, whose kingdom is not of this world, they denied the right of any human authority to make laws for the regulation of their consciences;* they rejoiced in the liberty wherewith Christ had made them free, and they determined no more to be entangled by any yoke of bondage. They professed a disposition to live peaceably with all men, to avoid unnecessary disputation; and, should they be reviled, to endeavor in patience to possess their souls. We make from this solemn instrument the following extract:—

'As an INDEPENDENT CHURCH OF CHRIST thus bound together by the cords of his love, and meeting together in His name, we mutually agree to receive as our Minister, that is, our servant, sent to labor amongst us, in the work of the Gospel, by the great Lord of the Vineyard, our friend and brother, JOHN MURRAY. This we do, from a full conviction, that the same God, who sent the first preachers of Jesus Christ, sent him; and that the same Gospel they

* About this time the Convention was in session for forming the Constitution for the commonwealth of Massachusetts. It seems some of the members were somewhat alarmed at the spread of Mr. Murray's sentiments; for the following is the form of the Third Article of the Bill of Rights, as it was first reported to the Convention:

'Good morals being necessary to the preservation of civil society; and the knowledge and belief of the being of a God, his providential government of the world, *and of a future state of rewards and punishments*, being the only true foundation of morality, the legislature hath therefore a right, and ought to provide at the expense of the subjects, if necessary, a suitable support for the public worship of God, and of the teachers of religion and morals; and to enjoin upon all the subjects an attendance upon their instructions, at stated times and seasons: provided there be any such teacher on whose ministry they can conscientiously and conveniently attend.

'All monies paid,' &c.

This form, after a very long and severe debate, was rejected. Previous to the adoption of the Third Article, as it was submitted to and ratified by the people, it was very seriously attempted to alter it in the place where it says, 'and every denomination of Christians shall be equally under the protection of the laws,' by having it read, 'and every denomination of Christians *whose avowed principles are not inconsistent with the peace and safety of society*,' or, '*except such whose principles are repugnant to the Constitution*.' But there was wisdom enough in the Convention to defeat these disguised attempts on the Liberties of the people.

See the work lately published by order of the legislature, entitled '*Journal of Convention, 1779–80*.' T. W.

preached we have from time to time received from him. Thus believing him a Minister of the New Testament, constantly declaring the whole counsel of God, proclaiming the same divine truth that all God's holy prophets from the beginning of the world have declared; we cordially receive him as a messenger from God. And as it hath pleased God to open a great and effectual door, for the preaching of His Gospel, by this His servant, in sundry parts of this great continent; whenever it shall please his and our divine Master to call him to preach the everlasting Gospel elsewhere, we will wish him God speed; and pray that the good will of Him who dwelt in the bush, may accompany him, and make his way clear before him.'*

Thus, we repeat, the little congregation in Gloucester considered themselves an INDEPENDENT CHURCH OF CHRIST. They were conscious that they had, in every instance, demeaned themselves as good citizens, and that their utmost efforts had uniformly been embodied, for the advancement of the public weal; they felt themselves deservedly invested with the privileges and immunities of free citizens, entitled to those liberties, with which God and nature had endowed them, and which they believed to be secured to them by a constitution of government, happily established by the people of this commonwealth. Dissenting essentially from the doctrines taught by the established minister, they had borne an early testimony against his settlement: and they humbly hoped, it would be sufficient for them to believe the HOLY SCRIPTURES, and to adopt the pure system of morals contained therein, as the rule of their conduct, and the MAN OF THEIR COUNSEL. They rejoiced in the liberty of free inquiry, guaranteed by the strong arm of government; and they felicitated themselves, that they had been ushered into being at a time, when that fearful period had gone by, which, arming the Religionist with the potent vengeance of civil authority, wrapped the whole world in a cloud of impenetrable darkness, debilitated the human intellect, by closing the door of free inquiry, and gave birth to eight hundred years of ignorance, and barbarism, unequalled by any preceding era; whence arose an awful chasm in the history of the world, and men ceased to think, because thinking was a crime. The Gloucesterians adopted the idea of a respectable writer, who considered Ordination as nothing more than the solemn putting a man into his place, and office in the Church, a right to which he had obtained by previous election, which, together with his voluntary acceptance of such election, became a legitimate base, upon which was founded the relationship between pastor and flock. Thus, as the word ORDAIN signifies no more than to APPOINT, they conceived that the *election*, and not the *laying on of hands*, completed the ordination. Reposing upon the second and third article in the declaration of rights, the Gloucesterians exultingly said: 'No sub-

* See Appendix, note A.

ject shall be hurt, molested, or restrained in his person, liberty, or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession or sentiments, provided he doth not disturb the public peace, or obstruct others in their religious worship. All religious societies shall, at all times, have the exclusive right of electing their public teachers, and of contracting with them for their support and maintenance. And *all monies paid by the subject to the support of public worship, shall, if he require it, be uniformly applied to the support of the public teacher or teachers of his own religious sect or denomination, provided there be any on whose instructions he attends.*' But while the Gloucesterians were confidently singing a requiem to their cares, they beheld, to their great astonishment, and no small dismay, their goods seized by an officer, and sold at auction, for the purpose of answering the demands of the established minister. Articles of plate from one, English goods from another, and, from a third, the anchor of a vessel, on the point of sailing.

It was, as we believe, in the autumn of 1783, that this act of violence took place. An action was instituted by the independent church of Christ in Gloucester. Mr. Murray was urged to allow the prosecution to proceed in his name. His reluctance to this step was decided and affecting. He had passed through the country without even allowing or accepting contributions; and, to be considered a prosecutor for *monies*, said to be due to him, for *preaching the gospel*, which he had determined to promulgate *free as the light of heaven!* the very idea was a stab to his long cherished feelings: it appeared to him like prostrating the integrity of his character, and stripping him of those honors, which he had fondly hoped would remain forever unshorn. The situation of his mind, upon this occasion, may be gathered from two extracts of letters, addressed to him by a respectable gentleman: 'You know the inducement I had to engage in this cause was to be emancipated from the shackles of a pontificate; and my aversion was ever determined, from having the suit brought in your name, as well from your abhorrence, as that the result, however favorable, would not establish us upon the broad base of genuine freedom. However, I am now convinced from reflection, that our cause will be ruined, unless you assume it. Mr. Hitchborne was clear it ought to have been in your name before; at our pressing request, he drew the last writ. Mr. Sullivan has declared it *must* be in your name. Mr. Pynchon (allowed on all hands to be deeply versed in the intricacies of the law) assured a gentleman, he would warrant success, and even undertake the conducting the cause, if the proper use were made of your name. Mr. Sewall's opinion is in unison with Mr. Pynchon. I hate delay and indecision, and shall lament if chicane and political views must prevail over the purest intentions.'

To this letter Mr. Murray responded, in terms descriptive of

much anguish of spirit, and his sympathizing friend immediately replied:

'I essay not to communicate the impression which your letter has made upon me; would that pen and paper were adequate to express all that could be conveyed by the tongue. Shall I be condemned for being of an unsteady disposition, or shall I be justified in my change of sentiment, from the variety of events? Be it as it may, it matters not; your letter has produced another alteration in my mind; your conflict between the resolution you have taken, and the interest of your friends, which, I am persuaded, is very dear to you, is carried on in your breast to a degree of agony. I see how distressing it is for you, *even in appearance*, to stand forth and contend for what you have so *nobly held in sovereign contempt.* In this point of view it ceases to be a question. Let the idea of interest perish; I had rather a large part of mine, dear as it is, should be wrested from me, than that you should sacrifice any portion of your peace or your honor; therefore, I entreat you, my dear sir, do no violence to your feelings. Thank God, the truth of our cause does not depend upon the decision of a court of judicature; and admit the worst, it is only what we are bidden to expect, that this world is opposed to the other. Justice, however, notwithstanding my sympathy for you, urges me to repeat that our lawyers see no rational prospect of success, but from your becoming a PRINCIPAL in the business. If you can bend your mind, well; take time to deliberate; delays in law, perhaps, are not so dangerous as in other affairs; at any rate, I entreat you to become more tranquil; I had rather make payment to parson Forbes than that you should thus suffer.'

The preacher, under the direction of many importuning friends, loaned his name, which step was to him a permanent subject of regret.* Trials succeeded trials, review after review, at Salem, and at the supreme judicial court, held at Ipswich, in 1783, 1784, and 1785.

The pleaders seemed an invincible phalanx, and the mind-bending eloquence of the honorable Mr. King was indeed a most potent aid. Men characterized the oratory of that gentleman, as per-

* This perhaps is expressed too strong. It is true that Mr. Murray at first very unwillingly lent his name as the prosecutor; but afterwards, in view of the good which resulted from the law-suit, it became a subject of pleasant reflection to him. Hear what he says, shortly after his return from England, in 1788.

'I have been the happy instrument of which the God of peace and mercy has made use, to give a death wound to that hydra, parochial persecution. Persons now under the denomination of independents, who believe and bear witness to the truth as it is in Jesus, are endowed with every privilege possessed by the national church, or established religion; and, of course, my situation since my return has been abundantly more eligible than it was previous to my departure.'—*Letters and Sketches*, ii. 351, 352.

suading, commanding, and like an irresistible torrent, bearing down every obstacle. Many of the senior advocates seemed so to feel, and acknowledge the superiority of Mr. King, as to surrender to him the right of closing causes of great importance; and a high law character declared, that, had he a cause depending, of the greatest intricacy and magnitude, to be plead before the first tribunal in the world, he would prefer Mr. King as his advocate, to any man he had ever heard speak. Previous, however, to the adjudication of 1785, when a verdict in favor of the plaintiffs, by the suffrage of the jury, (exclusive of the judges, was obtained, the political career of this celebrated character removed him from their counsel, and their cause was committed to, and *ably* supported by, Mr. afterwards Governor Sullivan, and Judge Tudor. The late Chief Justice Parsons, and Mr. Bradbury were counsel for the defendants. The Gloucesterians, in their appeal to the 'impartial public,' pertinently observed that the decision of the question, agitated respecting them, ultimately involved every citizen of the commonwealth, and instantly affected the several religious orders of Episcopalians, Baptists, Presbyterians, Sandemanians, Quakers, and every other denomination of Christians, who, in this state, were called *sectaries*.

Upon the objection, that their teacher was not a preacher of piety, religion, and morality, they mildly observed: They were not convinced that the question could be determined from a revision of the motives he offered as to the rewards which are to be bestowed, or punishments inflicted in another world; they rather supposed it should be decided upon the evidence of his urging the people to piety and morality, as the foundation of the greatest good of which their natures were capable, and as a compliance with the will of their Almighty Creator and Preserver. They believed, that the scriptures affirmed, that God would punish men for sin, even in this world, in a manner which would *far*, very *far* overbalance the pleasures to be derived from vice. They conceived, that the idea that it was necessary to the good order of government, that the teachers of religion should thunder out the doctrine of everlasting punishment to deter men from atrocious crimes, which they might otherwise commit in secret, had long been hackneyed in the hands of men in power, but without any warrant from reason or revelation. Reason, without the aid of revelation, gave no intimation of a state of retribution beyond the grave; and the gospel brought life and immortality to light: nor, said they, was it until the Christian church was illegally wedded to state policy, that men in power dared to hurl the thunders of the Most High at those who offended against government. But, they added, should the point be maintained, that courts and juries are authorized to determine, whether the teacher of a religious sect is a teacher of morality, from his opinion either of the cause, mode, or state of men's happiness or misery in another world, or from his opinion of the nature, or proportions of the rewards for virtue, or the punishments for vice in a future state, no sect or denomination

could be safe, it being a matter resting on opinion only, without any earthly tribunal having the ability or authority to settle the question. Suppose an Episcopalian teacher should have an action in his name to recover the money, paid by his hearers. Perhaps he might be one, who had subscribed and sworn to the thirty-nine articles, *the truth of which is well supported by act of parliament:* an objection might be made from one of the articles, that tells us, God from all eternity elected a certain number to happiness, and predestinated all the rest of the human race to everlasting misery; and this of his own sovereign will, without any regard to the merit of the one, or the demerit of the other. A jury might be found, who would decide at once, that this doctrine is subversive of all morality and good order; for, if the state of every man be unalterably fixed from all eternity, and nothing done by him can in any wise change the divine decree, why, then the *elect* may conceive themselves justified in seeking to injure those, whom God from eternity has consigned to perdition.

But should an Arminian be on trial, and it appeared he taught his people it was within their own power to procure future happiness, a jury might not be able to distinguish between the *prescience* and the fore-ordination of God; and it might be called impiety to allege, that the infinitely wise Being did not from all eternity know the ultimate fate of all his creatures. It would at least be called derogatory to the honor of the Most High, to suppose anything to be contingent with Him; and therefore a teacher of such principles might in the eye of some persons be viewed as a teacher of impiety and immorality. From these and various other considerations, the Gloucesterians humbly conceived that religion was a matter between an individual and his God; that no man had a right to dictate a mode of worship to another; that in that respect, every man stood upon a perfect equality; and they believed that the paucity of their numbers, and the prejudices of their enemies had pointed them out as proper objects for the first essay of religious tyranny; hence they rather chose to seek redress from the great law made by the people to govern the legislature, than from the legislature itself; believing they should betray the freedom of their country if they timidly shrunk from a trial upon the great principles of the constitution: indeed, they seemed to consider themselves as the Hamdens of our religious world.

In the course of the month of September, 1785, a writ of review was again served, and the final decision was referred, and deferred, until the June of 1786, when a *conclusive* verdict was obtained in favor of the plaintiffs. Mr. Murray was then in the state of Connecticut. We transcribe an extract from a letter which wafted to the eye and ear of the promulgator intelligence of the emancipation of his adherents.

'Last Tuesday our party with their cloud of witnesses were present, and called out at the bar of the Supreme Judicial Court. The cause was opened by Mr. Bradbury, and replied to by Mr. Hitch-

borne; the court adjourned to the succeeding morning. I arrived just in season to hear it taken up by Mr. Parsons, and closed by Mr. Sullivan. I wish for an opportunity to render my acknowledgments to this gentleman. He displayed upon this day an eloquence not less than Roman. The judges summed up the whole. The first was ambiguous, the second was so tramelled and inarticulate, as to be scarcely understood; but the remaining three have acquired a glory which will be as lasting as time. The conduct of Judge Dana attracted particular notice. You remember he heretofore labored against us; there appeared a disposition to travers our counsel; in his comments on the constitution, those parts which made for us, he turned against us; he asserted the tax was not persecuting, but legal; religious societies were bodies corporate, or meant to be so; sect and denomination were promiscuously used, and synonymous: and the whole was delivered with a sententious gravity, the result of faculties laboriously cultivated by experience and study. But a revolution had now passed in his mind, and when he noticed that article in the constitution, which directs monies to be applied to the teacher of his own religious sect, he said the whole cause depended upon the construction of that clause. He had heretofore been of opinion it meant teachers of bodies corporate; he then thought otherwise; as the constitution was meant for a liberal purpose, its construction should be of a most liberal kind; it meant in this instance, teachers of any persuasion whatever, Jew or Mahometan. It would be for the jury to determine if Mr. Murray was a teacher of piety, religion, and morality; that matter, he said, had in his opinion been fully proved. The only question therefore before them was, if Mr. Murray came within the description of the constitution, and had a right to require the money. 'It is my opinion,' he decidedly declared, 'that Mr. Murray comes within the description of the constitution, and has a right to require the money.' The jury received the cause; and departed the court at half past three. In the evening they returned with a declaration that *they could not agree*. The chief judge with some asperity ordered them to take the papers and go out again: they continued in deliberation through the whole night. Thursday morning they came in again, declaring their unanimous agreement that the judgment obtained the preceding year was in *nothing erroneous*. Thus have we gained our cause, after trials of such expectation and severity. We rejoice greatly. It is the Lord's doings, and marvellous in our eyes.'

Mr. Murray continued uniformly to devote the summer months to his multiplied adherents, from Maryland to New Hampshire; in what manner, is copiously described in his Letters and Sketches of Sermons. In the February of 1783, we find the preacher, as usual, deeply interested in the cause of his Great Master, and suggesting in a letter to his friend and fellow-laborer, Mr. Noah Parker, the propriety of an annual meeting of the heralds of redemption; his words are; 'Indeed it would gladden my heart, if every one who stands forth a public witness of the truth *as it is in Jesus*, could

have an opportunity of seeing and conversing one with another, at least once every year. I believe it would be attended with very good effects. Think of it, my friend, and let me know the result of your deliberation. I think these servants of the Most High might assemble one year at Norwich, one year at Boston, and another at Portsmouth, or wherever it may be most convenient. I have long contemplated an association of this description; and the longer I deliberate, the more I am convinced of the utility which would be annexed to the regulation.'

In the September of 1785, the preacher, writing to the same friend, thus expresses himself: 'Although very much indisposed, I am commencing a journey to Oxford,* where I expect to meet a number of our religious brethren from different towns, in which the gospel has been preached and believed, for the purpose of deliberating upon some plan to defeat the designs of our enemies, who aim at robbing us of the liberty, wherewith the constitution has made us free. On my return, I shall communicate to you the result of our meeting.' Upon the close of the same month of September, he thus writes: 'Well, I have been to Oxford, and the assembly convened there was truly primitive. We deliberated, first, on a NAME: secondly, on the propriety of being united in our common defence; thirdly, upon the utility of an annual meeting of representatives from the different societies; and fourthly, upon keeping up a constant correspondence by letter. Each of the particulars are to be laid before the societies, represented by their delegates on this occasion, and, if approved, their approbation to be announced by circular letters, to the several societies. Mr. Winchester delivered a most excellent sermon: his subject was, 'But though we, or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed.' By the desire of Mr. Winchester, I closed the subject.'

Thus was a convention formed, and, we may add, organized by the Father of Universalism in this country. But, alas! in no long time, a root of bitterness sprang up, which destroyed his pleasure in the association. Yet in the last stage of his pilgrimage, he frequently regretted that his attendance upon this convention had not been more uniform; as he might possibly, by his years and his experience, have met and obviated the difficulties which distressed him. Mr. Winchester, searching the Bible for arguments to confute Mr. Murray, became himself a Universalist, but he was a Universalist of the CHAUNCIAN school. He was a man of pure morals, and an ardent lover of the Redeemer.

At this period, in addition to the houses erected in Gloucester, and in Portsmouth, a convenient place for public worship was procured by the Universalists in the city of Philadelphia; and, in the city of New York, a church had been purchased, which they forbore to open, until it could be dedicated by the peace-speaking

* See Appendix, Note B.

voice of the promulgator. In the course of the autumn or winter of 1785, the Bostonians purchased a meeting-house in Bennet-st. This house they enlarged and beautified; here Mr. Murray was occasionally their officiating minister.* And in the metropolis of Pennsylvania, New York and Massachusetts, he was earnestly solicited to take up his residence.

Previous to the decision obtained by the Gloucesterians, a prosecution was commenced against their preacher for performing the marriage ceremony. Persuaded that he was commissioned by his God to preach the Gospel, and knowing that he was ordained by the people to whom he administered, he believed himself authorized to receive the nuptial vows of as many among his adherents, as, furnished with the requisite certificates, made application to him for this purpose. A single instance was selected by his implacable foes, and a special verdict obtained which condemned the preacher to pay a fine of fifty pounds. But this was not all; he had frequently performed the marriage ceremony. Prosecution would most unquestionably succeed prosecution; and the sum total of multiplied amercements would involve difficulties not easily surmounted. Prudence whispered the persecuted man of God, that he ought to absent himself until the interference of the Legislature could be obtained; and inclination pointed his way over the pathless deep for the purpose of once more visiting his native shores, holding sweet converse with a few select friends and folding to his filial bosom his venerable mother. Assured of the propriety of a step so important to his numerous American connexions, on the 6th of January, 1788, he embarked for England. Noble provision was made for him by the Bostonians, and all the expenses of the voyage defrayed. Russell, the benevolent Russell, was his friend. Russell the philanthropist; who, like his God, delighted in speaking peace to the sons and daughters of adversity. Dear sympathizing friend of man! to the children of sorrow thy memory is right precious. Had thy stinted abilities been commensurate with thy will, the voice of gladness would have resounded in every dwelling. Nor Russell alone; many pressed forward, whose liberal hearts devised liberal things; and substantial manifestation of affection to the preacher were abundant and munificent.

During Mr. Murray's absence, the Legislature was addressed. We regret that we cannot exhibit a complete copy of the petitions which were presented; but such extracts, as we can command, we transcribe:

'To the Honorable Senate, and the House of Representatives of the commonwealth of Massachusetts, assembled in Boston, in February, 1788; John Murray, of Gloucester, in the county of Essex, would humbly represent to your Honors, that about seventeen years ago, he came into this country which he considered as the asylum of religion and benevolence; that on his arrival he began

* See Appendix, Note C.

ach the gospel of peace, in doing which he met with many
ıl friends; some of whom, namely, a society of Christians in
:ester, distinguished themselves by their uniform attachment
message, and the messenger; and after your petitioner had
ionally labored among them, for a considerable time, they as-
ed together, as an Independent Church, built a meeting-house,
ıvited your petitioner to reside with them, as their settled
ter; and, in the month of December, in the year 1780, did
nt, *set apart*, and *ordain* him to the work of the ministry, and
their teacher of piety, religion, and morality; that ever since
eriod, he has considered himself, and has been considered by
:ople he has statedly labored amongst, as their ordained min-
ımd though your petitioner has, on sundry occasions, visited,
ıbored amongst his Christian friends, in other places, it has
s been with the consent of his people, they still looking on
ınd he on himself, as their ordained minister. It also appears,
ıe people, among whom your petitioner has frequently labor-
ıve considered him in the same light; as they have formally
sted license of his people of Gloucester, who, after consulta-
granted that license. Another circumstance that tended to
m your petitioner in the belief of his being *an ordained minis-*
the strictest sense of the word, and according to the letter
pirit of the law, was the verdict given in favor of him and his
e, by the Honorable Supreme Court and jury, when, after suf-
much abuse from their persecuting opponents in Gloucester,
were reduced to the necessity of applying to the laws of their
ry, for redress and protection. But their opponents, dissatis-
ith the verdict then obtained, demanded a review; after which
v, the former verdict was confirmed by the full and decided
ın of the honorable court given in their favor.

:ing thus, by constitutional right and legal decision, established
independent minister, settled with, and ordained by, the joint
ges of the members of that Religious Society, your petitioner
ısed his troubles from his persecuting enemies were at an end.
ıpon consulting counsel learned in the law, who gave it as
decided opinion that he was an ordained minister, he pro-
d to perform the ceremony of marriage to such of his hearers
made application to him for that purpose. But some of his
ients, unacquainted with the independent mode of *ordination*,
resuming your petitioner was not ordained, because the same
ıonies were not made use of in his ordination, to the use of
ı they were accustomed, brought the question of your peti-
's right of officiating as an ordained minister, before the
:s of the Supreme Judicial Court, who gave it as their opin-
ıat he was not an ordained minister, in the sense of the law,
e forms of his ordination were not sufficiently notorious.
petitioner, and the people who ordained him, conceived his
ıtion was sufficiently notorious, as the article was subscribed
ery member of the society; and the honorable court consider-

ed him a public teacher of Piety, Religion, and Morality. The recent adjudication of the honorable Judges has involved your petitioner's little flock, in Gloucester, in expense, and exquisite distress, and your petitioner is ruined, unless your honors can interfere for his relief. He must not only satisfy the heavy penalty already forfeited, to his said opponents, and prosecutors, but he is liable to repeated forfeitures of like penalties for every marriage he has performed, since he has conceived himself the ordained minister of that people, which must involve his friends in expense, or consign him to a gaol. Nor is this all; supposing his ordination invalid, he is, by the letter of the law, liable to ignominious punishment. Now, as equity is said to be that interference of the supreme power, which alleviates, where the law, by being too comprehensive, has involved a case to which it was not perhaps meant to extend; and as he, and his people, his council, and the world at large, supposed him ordained, as much as an Episcopalian, or any other teacher, however different the mode of ordination, he most humbly prays your honors to indemnify him for any farther prosecution, for any marriage he may have solemnized, under his supposed right; and by this means rescue him from the persecuting power of his malignant adversaries, restore the exercise of religious rites to his oppressed, and afflicted people, establish in the Commonwealth, in which he has long had his residence, that peace which has been broken by the malice of his enemies. Your petitioner would in person have waited on such committee of your honors, as may be appointed to consider this petition, but his well-grounded fears that prosecutions would be multiplied upon him, by the zeal of his religious adversaries, has necessitated him to absent himself from the country of his adoption, and his dear people, until such time as the clemency of your honors might be obtained in his behalf.'

The congregation in Gloucester addressed the legislature in a separate petition, and the judges, Sullivan and Dawes, co-operated with Mr. Russell, in persevering efforts to obtain a decision. The petitions were referred to a committee of three gentlemen, of great respectability, who speedily prepared and handed in their report, which was laid upon the speaker's table, whence it was drawn forth by the speaker of the House, James Warren, Esq., accepted by a handsome majority, and sent up to the Senate for concurrence. The report was called up from the president's table by the Hon. Mr. Dalton, when, after a debate of two hours, it passed the Senate almost unanimously. This most acceptable result was made known to the deeply interested Gloucesterians, by a writing, of which the following is a verbatim copy:

'COMMONWEALTH OF MASSACHUSETTS.

'*In the House of Representatives, March* 17th, 1788.

'WHEREAS John Murray and others have represented to this *court that* the said Murray, esteeming himself legally qualified, had

solemnized certain marriages, and that, by a decision had in the Superior Judicial Court, it was determined that the said Murray had no such authority, praying that he might be indemnified. Resolved, that the said John Murray, be, and he hereby is, indemnified from all pains, and penalties, which he may have incurred on account of having solemnized any marriages, as aforesaid, for which there has not been any prosecution commenced, or had; and the said Murray may, upon trial for any of the offences aforesaid, give this resolution, in evidence, upon the general issue, which shall have the same operation, as if specially pleaded.

'Sent up for concurrence. JAMES WARREN, *Speaker.*

'*In Senate, March 27th*, 1788.

'Read and concurred. SAMUEL ADAMS, *President.*

'Approved. JOHN HANCOCK.

'True copy: attest,
'JOHN AVERY, JUN., *Secretary.*'

Meantime, the persecuted, and now NOBLY REDRESSED promulgator was speeding across the great waters. His passage over the Atlantic was uncommonly boisterous: the European winter of this year was very severe. More navigation and lives were lost, in the January and February of 1788, upon the tremendous coast of Cornwall, than had ever before been known, in any one season. At length, however, the Chalky Cliffs of his native shore met his gladdened view, and the heaven-protected vessel cast anchor in the commodious harbor of Falmouth. Mr. Murray was an entire stranger to this part of England; but, by the Bostonians and Gloucesterians, he had been furnished with recommendatory letters, thus worded:

'WE, the Subscribers, members of the Christian Independent Church in Boston, do, on behalf of ourselves and our brethren, by these presents, certify to all whom it may concern, that the bearer, Mr. John Murray, (settled Minister of the Independent Church in Gloucester) for more than fourteen years past, hath occasionally labored among us, in this place, much to the edification, and consolation of God's people; and we bless God, therefore, and most sincerely pray, that the good will of Him who dwelt in the Bush may accompany him on his way, and bring him back to his numerous friends, richly laden with the blessings of the Gospel of peace.

(Signed by the most respectable members of the Church.)

'Gloucester, January 4th, 1788.'

'Be it known universally, that WE the elders, on behalf of the Independent Church of Christ in Gloucester, do certify that the bearer, Mr. John Murray, is, and has been for many years past, our

ordained minister, and we pray God to preserve him, and return him to us in safety.'

(Signed) WINTHROP SARGENT,
EPES SARGENT,
DAVID PLUMMER.

Mr. Murray was received in Falmouth with fraternal kindness. The Sunday succeeding his arrival, the pulpit of a gentleman, once in connexion with Mr. Whitefield, was thrown open to him, where he preached forenoon and afternoon, and continued delivering evening lectures until February 14, when he resumed his journey by land, to London, proclaiming glad tidings from the pulpits, as he passed along, to which free access was granted him; at Truro, Cheswater, Tregony, Mevegessey, St. Austle, Looe, in the several churches at Plymouth, and Plymouth Dock, Exeter, Wellington, &c. &c., he delivered his God-honoring, man-restoring message. Several clergymen always attended his lectures, and one gentleman accompanied him even to Exeter. We select a few of the subjects, upon which he delighted to dwell. The lights ordained by the Creator *for signs*, Genesis iii. 15. The dress of the Jewish High Priest, the 1st Psalm, the 89th Psalm, Zechariah ix. 9, 1st John 4, and many passages drawn from Isaiah, and the Epistles of the Apostle Paul. His manner of passing his time, and the devout propensities of his pious heart, may be gathered from a short extract from his journal, a journal replete with beauty and interest, to the christianized mind, and containing descriptions and remarks, worthy the writer:

'I am delighted with walking through the fields; the gardens are so very beautiful, the fields so very green, the linnets and goldfinches so busy on the hedges, preparing their habitations. These songsters of the groves, which are vocal on every spray, are to me like old and pleasing acquaintance, not seen nor heard of for a great number of years, while the fascinating choristers, in whom I have taken so much delight, seem, by their cheering notes, to welcome me as I pass along their native fields and hedges. The primroses, and a variety of other sweet flowers, are already in full bloom; in short, every thing wears a cheerful appearance. How grateful ought I to be to the Author of every good, who, in this dear country, follows me with the same loving-kindness and tender mercy, with which he followed me in the dear country I have left. The numerous friends, with whom I occasionally sojourn, are as anxious to detain me with them, and lament the necessity of my departure, precisely as did my American friends; their hearts swell with transport, while I *simply* declare the gospel of the grace of God; and they reiterate their expressions of admiration of the gracious words, which God enables me to utter, in like manner as did the good Gloucesterian Elder, Mr. Warner, on my first visit to that place. We mingle our supplications and addresses, our thanksgivings and *our praises*, and our hearts burn within us, while we converse of

the goodness of our God, and the gracious purposes of redeeming love. Surely it would be ill judged, if not cruel, in such circumstances, to dash the cup of felicity from the lips of these humble dependents upon the grace of our Lord Jesus Christ, because perhaps they do not see to the end of the divine purposes. I never will preach any thing but the gospel of God our Saviour, any where; but I will leave those dear people to draw their conclusions, and, in the interim, I will feed them with the sincere milk of the word, that they may grow thereby. The inhabitants of this place (Falmouth) are a very friendly, religious people. May God grant them peace, and give them abundant consolation in believing. The people every where hear with AMERICAN ATTENTION. Clergymen, wherever I sojourn, are generally my hosts. Gospel, unadulterated gospel, is pleasant to the believing soul; I content myself with showing that man is lost by sin; that the law is the ministration of death; that the gospel is a divine declaration of life, by Jesus Christ, to every creature. Yes, I will continue to preach the gospel freely to every creature. I will endeavor to point out its glories, and the many advantages attendant on believing the divine report. This, by the grace of God, shall still be the business of my life. Many clergymen attend me in my progress; no less than seven have been among my audience at one time; and on my descending from the pulpit, they usually take my hand, and devoutly thank me for bearing so good a testimony for Jesus Christ; for speaking so well of the Redeemer, adding, that it is a pity I should do any thing but preach. Numbers flock around me, and, in fact, were I an angel descended from above, I could not be followed with more uniform attention.'

London is two hundred and twenty miles from Falmouth. The preacher did not reach that metropolis until the 16th of March, and his time was most delightfully passed in the service of God the Saviour. Upon one occasion, his entrance into one spacious place of worship was hailed by the musical choir devoutly chanting:

'Blow ye the trumpet, blow
The gladly solemn sound,
Let all the nations know,
To earth's remotest bound:
The year of Jubilee is come;
Return, ye ransomed sinners, home.'

Yet, even in this short visit to his native island, the promulgator went through *evil* as well as *good* report. We subjoin a specimen of each. A gentleman of Falmouth, writing to his friend in Tregony, thus expresses himself:

'Mr. Murray will shortly be in your town; we have attended upon him here with inexpressible delight; three such sermons as he has delivered, my ears never before heard; such a preacher never before appeared in this town. I am convinced his ideas are

all his own; I never heard anything like them; his mind seems clearly informed, and his heart very much warmed by the love of God.' But the following advertisement appeared in a London paper:

'Mr. Murray is an American, the most popular preacher in the United States. In the conclusion of one of his sermons, preached on that continent, he endeavored to enforce with all the powers of eloquence, the necessity of establishing in those States the same Olympic games, which were for many ages established among the Grecians.' But this was not all; it was *storied*, that he had left America in consequence of a *criminal prosecution*.

Arriving at London, he was once more enriched by the maternal benediction. He found his venerable parent in the enjoyment of a fine green old age, and again she rejoiced in the presence of her son. In London, and at Hamstead, in the meeting-house once occupied by Mr. Whitefield, he delivered his message of peace. Patronized in the city of London, by an opulent family, who cherished him as a son, he was strongly solicited once more to take up his abode in that metropolis; but the providence of God had not so decreed, and, after continuing there a short time, he departed thence, and journied to Portsmouth, for the purpose of being in readiness to commence his return to America. In Portsmouth, he was again a solitary stranger; but he had not been more than four hours in that celebrated and important emporium, ere he was engaged, by a respectable clergyman, to preach a lecture, which had been previously announced. In Portsmouth he tarried two weeks, preaching frequently. On his first lecture, he was solicited by a doctor Miller to accompany him to his habitation, where he abode until he departed from that town. The circle of his acquaintance soon became large, among whom he numbered very respectable friends. When the clergyman, with whom Mr. Murray associated, during his last residence in England, became ascertained of his *full* and *comprehensive views of the magnitude and extent of the redeeming plan*, although very few adopted his ideas, yet they still continued wârmly attached to the preacher; and the letters they addressed to him, after his return to America, which are still in being, would fill a volume. A few of the preacher's responses are contained in the volumes of Letters and Sketches of Sermons.

Mr. Murray proceeded to Cowes, upon the Isle of Wight, and from thence embarking for America, commenced his voyage with a fair wind, which soon changing, they were under the necessity of dropping anchor in Portland harbor, where they were long wind bound. His passage was uncommonly protracted; but, fortunately, the passengers united to give it every charm of which society is susceptible; and, when we add, that our late respectable President, the Honorable John Adams and Lady were of the number, the pleasures of the voyage will be nothing doubted. Books, music, and conversation, varied the tedium of the passing weeks; nor

was the preacher debarred the exercise of his sacred avocation; Mr. Adams requested he would officiate as their teacher, every Sunday, and accordingly the ship's company, and the passengers, were, upon this holy day, collected round him. His first subject was the third commandment. They united in their addresses to the throne of grace, and in hymning the praises of their God.

Again reaching the shores of this New World, the voice of exoneration and of FREEDOM bade him welcome; and the glad acclamations of joy resounded among his congratulating and most affectionate friends. A summons from the Governor to attend a select party at his house, met him on the day of his arrival, and every liberal mind partook the rational hilarity of the moment.

The Gloucesterians, determining no more to hazard invidious prosecution, and its train of evils, appointed a day, the Christmas of 1788, on which to *renew* the ordination of their pastor; and, after assembling, and effectuating their purpose, that they might bestow upon the solemn transaction all possible publicity, they procured its insertion in the Centinel of January 3d, 1789, from which paper we transcribe it verbatim:

'Last Thursday week, Mr. John Murray was ordained to the pastoral charge of the Independent Church of Christ in Gloucester. After Mr. Murray had prayed, and one of the congregation had announced the intention of the meeting, and presented him, formally, with a call, Mr. Murray replied:

'Persuaded of the truth of the declaration, made by the compilers of the shorter catechism, that God's works of providence are his most holy, wise, and powerful, preserving and governing all his *creatures*, and all their actions; and having a full conviction that the affairs of the Church are, in an especial manner, under his immediate direction; and that you, my christian friends and brethren, are now as formerly, under the directing influence of that divine spirit, which, taking of the things of Jesus, and showing them unto me, constrained me to become a preacher of the everlasting Gospel, and directed you to set me *apart*, and ordain me, to be your Minister; I now again, with humble gratitude to my divine Master, and grateful affection for you, my long-tried and faithful christian friends and brethren, most cordially accept of this call.'

One of the Committee then read the vote of the Church: 'Resolved, that we, the proprietors of the Independent Meeting-House in Gloucester, the members of the church and congregation usually attending there for the purpose of divine worship, do, by virtue of that power vested in us by the great High Priest of our profession, the Bishop of our souls, and the Great and only Head of the Church; and according to the institutions of the first churches in New England, and in perfect conformity to the third article of the declaration of rights, in this public manner, solemnly *elect* and *ordain*, constitute and appoint Mr. John Murray, of said Gloucester, clerk, to be our settled Minister, Pastor, and teaching Elder;

to preach the word of God, and to inculcate lessons and instructions of piety, religion, and morality, on the congregation; and to do, perform, and discharge all the duties and offices, which of right belong to any other minister of the Gospel, or public teacher of Piety, Religion, and Morality; and it is hereby intended, and understood, that the authority and rights hereby given to the said Mr. John Murray, to be our settled, ordained minister, and public teacher, are to remain in full force, so long as he shall continue to preach the word of God, and dispense instructions of piety, religion and morality, conformable to our opinions, and no longer.'

'The Committee then solemnly presented him the Bible, saying on its presentation: 'Dear sir, We present you these sacred scriptures as a solemn seal of your ordination to the ministry of the New Testament, and the sole directory of your faith and practice.' His acceptance was affecting; as what comes from the heart reaches the heart.

'With my full soul I thank our merciful God for this inestimable gift. With grateful transport I press it to my bosom: I receive it as the copy of my FATHER'S WILL, as the deed of an incorruptible inheritance; as the unerring guide to my feet, and lanthorn to my paths. Dear, precious treasure, thou hast been my constant support in every trying hour, and a never-failing source of true consolation. I thank you, most sincerely do I thank you, for this confirming seal, this sure directory; and I pray that the spirit which dictated these sacred pages, may enable me to make the best use thereof.' A sermon by Mr. Murray, from Luke v. 2, succeeded, '*The harvest is great, but the laborers are few*,' &c. &c.

'The solemnity, attention and christian demeanor that attended the whole transaction of the ordination, and every other occurrence of the day, gave universal satisfaction to a numerous audience.'

Days of tranquillity now succeeded; weeks, months, nay years rolled on, and harmony, unbroken harmony presided. Religion shed her balmy influence, her mind-irradiating, passion-subduing consolations; and we were ready to say, *stability* dwelleth even in our times. But alas! we too soon experienced that 'bliss, *sublunary bliss*,' was not the durable possession of mortality.

It was in this interval of most pleasant memory, that Mr. Murray, in the summer of the year 1790, then on a visit to his Pennsylvania, Jersey and New York connexions, was, by the Universalists convened in the city of Philadelphia, associated with Mr. William Eugene Imley, to present an address to the immortal Washington, then President of the United States. We proceed to transcribe the address.

'To the President of the United States.

'*The Address of the Convention of the Universal Church, assembled in Philadelphia.*

'Sir:

'Permit us, in the name of the society which we represent, to concur in the numerous congratulations which have been offered to you, since your accession to the government of the United States.

'For an account of our principles, we beg leave to refer you to the pamphlet, which we have now the honor of putting into your hands. In this publication it will appear, that the peculiar doctrine which we hold, is not less friendly to the order and happiness of society, than it is essential to the perfection of the Deity. It is a singular circumstance in the history of this doctrine, that it has been preached and defended in every age since the first promulgation of the Gospel: but we represent the first society, professing this doctrine, that have formed themselves into an independent church. Posterity will hardly fail to connect this memorable event with the auspicious years of PEACE, LIBERTY, and free inquiry in the United States, which distinguished the administration of GENERAL WASHINGTON.

'We join, thus publicly, with our affectionate fellow-citizens, in thanks to Almighty God, for the last of his numerous signal acts of goodness to our country, in preserving your valuable life, in a late dangerous indisposition; and we assure you, Sir, that duty will not prompt us, more than affection, to pray that you may long continue the support and ornament of our country, and that you may hereafter fill a higher station, and enjoy the greater reward of being a king and priest to our God.

'Signed in behalf, and by order of the convention.

'JOHN MURRAY.

'WILLIAM EUGENE IMLEY.'

PRESIDENT'S REPLY.

'*To the Convention of the Universal Church lately assembled in Philadelphia.*

'GENTLEMEN:

'I thank you, cordially, for the congratulations which you offer on my appointment to the office I have the honor to hold in the government of the United States.

'It gives me the most sensible pleasure to find, that in our nation, however different are the sentiments of citizens on religious doctrines, they generally concur in one thing: for their political pro-

fessions, and practices, are almost universally friendly to the order and happiness of our civil institutions. I am also happy in finding this disposition *particularly* evinced by your society. It is moreover my earnest desire, that the members of every association or community throughout the United States, may make such use of the auspicious years of peace, liberty and free inquiry with which they are now favored, as they shall hereafter find occasion to rejoice for having done.

'With great satisfaction, I embrace this opportunity, to express my acknowledgments for the interest my affectionate fellow-citizens have taken in my recovery from a late dangerous indisposition. And I assure you, Gentlemen, that in mentioning my obligations for the effusions of your benevolent wishes on my behalf, I feel animated with new zeal, that my conduct may ever be worthy of your good opinion, as well as such as shall, in every respect, best comport with the character of an intelligent and accountable being.

'G. WASHINGTON.'

*** [I suppose this to have been the time at which Mr. Murray visited the grave of his 'earliest American friend,' Thomas Potter. His reflections at that event are recorded in his 'Letters and Sketches,' Vol. i. pp. 334—341. The circumstance deserves a place in his 'Life;' and would, in all probability, have been introduced by himself, had he been permitted to have filled up the narrative to the time of his sickness. He carried it forward only to the close of the year 1774—the remainder was written by his widow. We shall take the liberty to introduce the passages here.

'My ride to this place has been very disagreeable, the heat so intense and the sand so deep, and no hospitable friend P—— in view ——dear, honored friend, the first patron with which I was blessed in this new world, how indulgent wert thou to me,—with how much benevolence didst thou cherish me, when a stranger in thy mansion, and how didst thou labor for my advancement.

'Many aged persons, who were in the habit of attending my labors, have visited me. They express their honest sensibility in a variety of ways; but all are overjoyed to see me; they are solicitous to pour into my ear the story of their accumulated sufferings; they imagine they shall reap pleasure from commiseration; yet what, alas! can helpless pity do? There is, however, much pleasure in communicating our sorrows to a sympathizing friend.

'I am now in the house that once belonged to the venerable P——, to my friend P——. I am not however an occupant of the same apartment which he fitted up for my use, and directed me to consider as my own; that apartment, and the greater part of the house, is devoted to those who loved not him, and knew not me. Alas! what is this world! how often we thus exclaim, thus ask, because we imagine it is not what it should be; were it under our direction it would be better managed; but it is not nor never will be—One thing is certain, on life there is little or no dependence—

This dear man, this American 'MAN OF ROSS,' was suddenly snatched from the scenes of time, deprived instantly of reason, and in a few hours of life. 'His soul proud science never taught to stray.' But he was a gem of the first quality, and notwithstanding the crust, which from his birth enfolded him, yet by the rubs he suffered from the pebbles among which he was placed, this crust was so far broken, as to emit, upon almost every occasion, the native splendor of his intellect. Had this man in early life received the culture of nature's hand-maid, what a luminous figure he would have made! But the God of nature had stamped upon his soul the image of himself, *unbounded benevolence.*

'I reached this place yesterday evening, the sun was just setting and as I passed through the well-known fields, and saw them rich and flourishing in all the pride of nature. I felt an irrational kind of anger glow at my heart, that those fields should look so exceeding gay, when their master had taken an everlasting leave of every terrestrial scene. The depression upon my spirits, as I reached the house, was indescribable; I beheld one, and another, whose faces I had never before seen. An ugly mastiff growled at me as I passed; and this is the first time, said I, that I was ever growled at, in this place, by any of thy kind; but he was soon silenced by a lad, who was brought up by my friend. 'Lord bless me—Is not this Mr. Murray?' Why, Matt. do you remember me? 'Remember you, Sir—remember Mr. Murray—yes, indeed, Sir.' This dog does not, Matt.! 'But he would if he had lived in master's time; but he is a stranger.' They are all strangers, Matt., are they not? 'Indeed they are all, but my mistress and myself.' And where is your mistress, Matt.? 'I will call her, Sir.' No, my good lad, not yet; what have you for my horse? 'Nothing but grass.' Nothing at Mr. P——'s but grass? 'Ah! sir, it is not now the house of Mr. P——,' True, true, true. Leave me, my good lad, leave me.

'I walked round the house, entered every avenue, looked at my garden; it was made for me; the trees, the flowering shrubs have run wild, and the whole surface of the spot is covered with weeds. This pleased me; just so I would have it.

This is the tree planted by my own hand; how flourishing! But where is the other, planted directly opposite at the same moment, by my friend? alas! like its planter, dead! On this very spot I first saw the philanthropist—Can you assist me, Sir? 'Yes, Sir. On what terms? 'I receive no payment, Sir. He who gave to me did not charge me any thing; you are welcome at the price.'—Here our acquaintance commenced—but it is ended, at least in the present state. I shall see him no more on this side eternity. On this seat we sat, and there the tear of transport rolled down his furrowed cheek, when we conversed upon that redemption which is in Christ Jesus. Under that oak we have frequently sat, contemplating the shadow from the heat, the hiding place from the storm. At yonder gate he bid me farewell, and

wiped his venerable eye; at yonder gate I turned, he waved his hand, 'God Almighty bless you; you will come again; forget not your friends, your ancient friend.' If I do, said my heart, may my right hand forget its cunning. But I forgot thee, good old man, too long I forgot thee! and now that I am at last returned, thou art not here to bid me, in the politest, that is in the sincerest manner, welcome.

'Mrs. P—— approached; she lifted up her hands and eyes in speechless anguish, seated herself, changed color—no matter—the worst is past. I have visited the meeting-house reared by his hand for the worship of his God. It is embosomed in a grove of stately oaks, all trimmed and in beautiful order—under this shade reposeth the man, by whom the house was raised, by whom the grove was planted. I beheld his grave; it was not a marble, a *hard marble* that informed me whose dust lay there, it was a feeling mechanic, who, having experienced much kindness from the deceased, wept when he told me that spot contained the dead.——I carefully examined the grave, to see if any weeds grew there.—No, no, they had no business there. I could not pluck a noxious nettle from *his* grave: there grew upon it a few wild flowers, emblematic of the mind that once inhabited this insensate clay. At the foot of the grave stands the most majestic and flourishing of all the oaks which surround the grave; it was once on the point of falling a sacrifice to the axe-man, but my friend solicited for its continuance, pronouncing that it would flourish when he should sleep beside it; and having thus rescued it, added my informant, he has since paid it particular attention, which is the reason of its so far surpassing the other trees.

'Peace, peace to thy spirit, thou friendly, feeling, faithful man; thy dust is laid up to rest, near the house thou didst build for God, but thy spirit rests *with God* in the house built by *him for thee*, and though our dust may not meet again, our spirits will meet and rejoice together, in those regions of blessedness, where pain can find no entrance, where death can no more usurp dominion, where no tear of sorrow shall ever dim the joy-brightened eye, for we shall part no more forever. I said there was no nettle on this grave: one thing, however, was very remarkable; a gourd had crept along until it came to, and spread over his grave, mixing its foliage with the sweet-scented flowers that grew thereon.

'Never was place better calculated for melancholy musing than this spot, so thick the grove around; the little neat grave-yard at the end, the shutters of the house for public worship all closed up, the lonely situation inviting the birds, their music serves to mellow the scene; all, all, is *most truly* for solemn meditation fit.

'By the following article in the will of my deceased friend, this house of worship becomes my property.

"The house built by me for the worship of God, it is my will that God be worshipped in it still, and for this purpose I will that *my ever dear* friend, Mr. John Murray, preacher of the gospel shall *possess it*, having the sole direction, disposal and management of

said house, and one acre of land upon which it stands, and by which it is surrounded."

'In this house of worship I have once more preached. It is full two years since divine service has been performed there. I selected for my subject, 1 Corinthians vi. 20; 'For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.'

At the close of this sermon Mr. Murray reverted in the following terms to the character of Mr. Potter:

'Through yonder open casement, I behold the grave of a man, the recollection of whom swells my heart with gratitude, and fills my eyes with tears. There sleeps the sacred dust of him who well understood the advantages resulting from the public worship of the true God. There rests the ashes of him who glorified God in his body, and in his spirit, which he well knew were the Lord's. He believed he was bought with a price, and therefore he declared that all he was, and had, were righteously due to the God who had created, and purchased him with a price, all price beyond. There rests the precious dust of the friend of strangers, whose hospitable doors were ever open to the destitute, and him who had none to relieve his sufferings. I myself was once thrown on these shores a desolate stranger, this Christian man brought me to his habitation. God, (said he,) hath blessed me, he has given me more than a competency, and he has given me a heart to devote myself and all that I have, to him. I have built a place for his name and worship; I would, continued the faithful man, erect this temple myself, with what God had given me. My neighbors would have lent their aid, but I refused assistance from any one. I would myself build the house, that God might be worshipped without contention, without interruption, that he might be worshipped by all whom he should vouchsafe to send.

'This elegant house, my friends, the first friends who hailed my arrival in this country, this elegant house, with its adjoining grove, is yours. The faithful founder bequeathed it to me, that none of you may be deprived of it. His dust reposes close to this monument of his piety; he showed you by his life, what it was to glorify God in body and spirit; and he has left you this house that you may assemble here together, listen to the voice, and unite to chant the praises of the God who created, who has bought you with a price, and who will preserve you.

'Dear faithful man, when last I stood in this place, he was present among the assembly of the people. I marked his glistening eye; it always glistened at the emphatic name of Jesus.—Even now I behold in imagination his venerable countenance; benignity is seated on his brow, his mind is apparently open and confiding; tranquillity reposeth upon his features, and the expression of each varying emotion evinceth that faith which is the parent of enduring peace, of that peace which passeth understanding.

'Let us, my friends, imitate his philanthropy, his piety, his charity. I may never again meet you, until we unite to swell the loud hallelujahs before the throne of God. But to hear of your faith, of your perseverance, of your brotherly love, of your works of charity, will heighten my enjoyments, and soothe my sorrows, even to the verge of my mortal pilgrimage. Accept my prayers in your behalf, and let us unite to supplicate our common God and Father, for the mighty blessing of his protection.' T. W.]

And now a large number of Mr. Murray's first friends in Gloucester were numbered with the dead. He had himself again become the head of a family. The times were oppressive, and he considered it his duty to provide for those of whom he had taken charge. The Bostonians were solicitous to hail the preacher as their settled pastor: and it was certain his usefulness would, in the metropolis, be more extensive. A partial separation from the Gloucesterians was, by mutual consent, effectuated. It was however stipulated, that Mr. Murray should occasionally visit them, and that they should be allowed to command his presence, upon every distressing or important exigence; and the distance being no more than an easy ride of a few hours, the adjustment was accomplished without much difficulty. Yet did the preacher continue dissatisfied, until the establishment of his successor, in the midst of his long-loved and early friends.

The Rev. Mr. Thomas Jones, a native of Wales, whom he had induced, by his representations, to unite with him in his American mission, is a gentleman of great respectability, of the purest morals and high in the ranks of integrity. Mr. Jones was educated at the college, established by the Countess of Huntington; in which connexion he continued, until his attachment to the doctrines of the gospel, in their most unlimited import, became the signal for his exclusion. The installation of Mr. Jones, in Gloucester, gladdened the heart of the philanthropic preacher, and his satisfaction was complete. The Gloucesterians love and respect their pastor, and their unanimity is unbroken. They have erected a new and elegant house of worship. In Salem also, and in Portsmouth and Charlestown, in New York and in Philadelphia, commodious buildings are reared to the honor of GOD OUR SAVIOUR.

On Wednesday, 23d of October, 1793, the installation of Mr. Murray took place in the Universal meeting-house in Boston; the Presiding Deacon, (Oliver W. Lane,) addressed the church and congregation:

'Brethren, it having pleased the Father of mercies to unite in bonds of Christian love and affection the hearts of the people, usually worshipping in this place, in the choice of Mr. John Murray for their Pastor and Teacher,—We have accordingly assembled together at this time and place, for the solemn purpose of ratifying here below, what we humbly trust is already recorded in heaven. *It is the* duty of all men, at all times, and in all places, humbly to

re the direction of the great Head of the Church, in all their
l undertakings.' (Then followed an appropriate prayer by
lurray.) After which, the Deacon demanded of the church
ongregation, as they had heretofore expressed their desire that
lurray should become their Pastor and Teacher, if, at this
they continued of that mind, they would publicly confirm it,
te—*which was unanimous.* He then requested Mr. Murray's
er, which being given in the affirmative, he concluded his ad-
: 'I, therefore, in the name and behalf of this church and con-
tion—*supported by the constitution of this commonwealth,* de-
you, John Murray, to be the Pastor and Teacher of this First
ersal Church in Boston; and in their name I present unto you
acred Volume, as the rule of your faith and practice, and as
ining a perfect and complete revelation of the perfections and
f God; and I furthermore declare unto you, that so long as
ontinue to preach the gospel, as delineated in these sacred pa-
which is glad tidings of great joy to every creature, as the pur-
of the blood of Immanuel, so long you shall be considered
r Pastor, *and no longer.* And now, dearly beloved Sir, '*I*
e thee, therefore, before God and the Lord Jesus Christ, who
judge the quick and the dead at His Appearing, and His King-
to Preach the Word, be instant in Season, out of Season; Re-
, Rebuke, Exhort, with all long Suffering, and Doctrine. In all
s showing thyself a Pattern of Good Works: In Doctrine show-
Incorruptness, Gravity, Sincerity, Sound Speech that cannot be
mned; *that he that is of the contrary part, may be Ashamed,*
g no Evil thing to say of you. A Workman that needeth not to
hamed, Rightly Dividing the Word of Truth.' And now, sir,
nending you with the Church and Congregation, over which
loly Ghost hath made *you Overseer,* to the care and protection
im 'that *loved us and washed us from our sins in His own*
,' earnestly beseeching Him to build us all up in unity of the
Spirit and in the bond of peace. Now unto Him who is a-
antly able to perform all these things for us, and to present us
aultless before the throne of an Infinite Majesty, be all honor,
, dominion and power, throughout the ages of time, and a
less eternity. Amen.'

. Murray's reply was animated and replete with affection;
which, a hymn was performed by the choir of singers, accom-
d by the organ. Next, an excellent discourse by Mr. Murray,
1 Cor. ix. 14: '*For though I preach the Gospel, I have nothing*
ry of: for necessity is laid upon me; yea, wo is unto me if I
h not the Gospel.' A collection for the distressed inhabitants
iladelphia succeeded the sermon, and an anthem suited to the
nities of the occasion was most admirably chanted. The
e was conducted with strict decorum, to the satisfaction of a
numerous, respectable, and attentive audience.

rhaps no congregation were ever more unanimous, and more
ctly satisfied with the pastor of their election, than were the

people worshipping in the Church in Bennet Street; and perhaps no minister was ever more unfeignedly attached to the people of his charge, than was the long wandering preacher. Both the minister and congregation might truly be said to worship the Most High in the beauty of holiness. The ordinance of the Lord's supper was administered agreeably to their ideas of its genuine import. Parents brought their children into the great congregation, standing in the broad aisle, in the presence of the worshippers of God; the father received the babe from the hands of the mother, and presented it to the servant of God; who, deriving his authority for this practice from the example of his Redeemer, who says, 'Suffer little children to come unto me,' &c. &c., pronounced aloud the name of the child, and received it as a member of the mystical body of Him, who is the second Adam, the Redeemer of Men. How often has his paternal heart throbbed with rapture, as he has most devoutly repeated, '*We dedicate thee to Him, to whom thou properly belongest, to be baptized with His own baptism, in the name of the Father, and of the Son, and of the Holy Ghost; and we pronounce upon thee that blessing, which He commanded his ministers, Moses, Aaron, and his Sons, to pronounce upon his people, saying, The Lord bless thee, and keep thee; The Lord make His face to shine upon thee, and be gracious unto thee; The Lord lift up His countenance upon thee, and give thee peace.*' *

* Mr. Murray rejected the practice of infant sprinkling. To him is to be attributed the ceremony of dedication which has obtained so generally in the Universalist church. His sentiments on this subject will be found scattered through his 'Letters and Sketches.' The following is a slight conversation concerning ordinances which passed between Mr. Murray and Rev. Elhanan Winchester, shortly after their first interview.

'I have had some conversation with Mr. W. on the subject of ordinances.

W. You do not use water baptism, I think, Mr. M.

M. No, sir; we listen to the baptist, and we hear him say: 'I indeed baptize you with water unto repentance, but he who cometh after me is mightier than I; he shall baptize you with the Holy Ghost and with fire;' we know that John the baptist pointed in this passage to the Redeemer, and we prefer his baptism to that of his harbinger; nor can we advocate a plurality of baptisms, when we hear the Apostle say, there is *but one Lord*, and one baptism.

W. And the Lord's supper, you lay that aside also.

M. No, sir, we esteem this as a divine privilege; which, while life is lent, we shall religiously maintain, and that too in the way our Lord directed his disciples to use it. 'As oft as ye eat this bread and drink this cup, do it in the remembrance of me.' In the symbolic elements we behold the gathering together the many in one.

W. Aye, aye, I have seen all that can be said on that subject in a piece written by a lady. Had you no hand in that performance?

M. No, sir, not a single letter, not a point, either directly or indirectly, ever was furnished by me.

The preacher, however, never surrendered the persuasion, that he was *sent out* to preach the gospel, and his visits to his far distant friends were frequently repeated; yet these visits were always made by the assenting voice of the society, and he regarded every individual, congregated under his directing auspices, as in an essential and solemn sense his children. A gentleman, attending in the church in Bennet-street, addressing Mr. Murray by letter, thus observes: 'I was very much pleased at your meeting; the orderly, respectable, and serious demeanor of your society; their silent, and fixed attention upon you, penetrated me with sentiments of attachment and satisfaction, and I forbore not to invoke the providence of God, that no froward, or adverse spirit, should interrupt the harmony which now so evidently subsists between you.'

W. I never doubted its being the performance of a lady.

M. Why, sir?

W. Why, sir, I know no man who could have written so well; I never was better pleased with the *manner* of a piece in my life; there is that sprightly, easy, flowery flow of expression that is more characteristic of a female pen than that of a male.

M. Is it not amazing that it has not been attacked?

W. Not at all, sir; what a despicable wretch must he be, who, however he may be opposed to the sentiment, would dare to draw his pen against the author of that preface, in which she declares her resolution of retiring into her closet in the event of an attack, and answering her opponent with silence. I never read a more charming composition than that preface in my life. I should be exceeding glad to see the author.

M. I assure you, sir, she has a strong predilection in your favor; for, to speak plainly, she is almost as warm an advocate for the devil as yourself.

W. I like her the better for it.

M. Why, really, it is much to her honor, for the enemy has been a malignant enemy to her, and done her much injury; and yet in the same moment that she is as much unlike him as possible, she cannot hear of his being cursed through the wasteless ages of eternity, but like Captain Shandy, she hesitates not to commiserate his destiny.

W. Would I could see her. But I have no business to contemplate anything beneath the skies. I am like a prisoner in momentary expectation of a cartel, which is to take me to my native country.'—*Letters, &c.* i. 350, 351.

In the following, Mr. Murray speaks directly of the origin of the ceremony of *dedication:*

'You ask an account of the ceremony I have originated, instead of infant sprinkling. On my first appearance in this country, during my residence in the state of New Jersey, I was requested, as the phrase is, to christen the children of my hearers. I asked them what was their design in making such a proposal to me? When they replied, they only wished to do their duty. How, my friends, returned I, came you to believe infant sprinkling a duty? 'Why, is it not a command of God to sprinkle infants?' If you will, from scripture authority, produce any warrant *sufficient to authorize* me to baptize children, I will immediate-

Yes, it is indeed true, that Mr. Murray considered the interests of the people of his charge as *his own*. Most fondly did he cherish, and perseveringly did he seek, by every possible means, to advance their reputation. He sympathized with the afflicted, and largely partook their sorrows; while, so often as the course of events brought joy to their bosoms, his eye beamed gladness, and his tongue exulted to dwell upon facts, which illumined the hours of his protracted pilgrimage. His voice, at the bed of death, was the herald of consolation. Are there not uncounted numbers, still passing on, in this vale of tears, who, while attending upon their expiring relatives, have witnessed the divine effects emanating from the luminous understanding of the preacher, and lighting up a blissful smile of anticipated felicity, amid the agonies of dissolving nature. To the aged he delighted to administer consolation; his presence gave a face of cheerfulness to those social hours,

ly, as in duty bound, submit thereto. Our Saviour sprinkled no infant with water: those who were baptized by his harbinger, plunged into the river Jordan, which plunging was figurative of the ablution by which we are cleansed in the blood of our Saviour—but infants are not plunged in a river.

'Paul declares he was not sent to baptize, and he thanks God that he had baptized so few: nor does it appear that among those few, there were any infants. It is not a solitary instance to find a whole household without a babe. The eunuch conceived it necessary there should be much water for the performance of the rite of baptism: all this seems to preclude the idea of sprinkling and of infant baptism: and it is said, that whole centuries passed by after the commencement of the Christian era, before the sprinkling of a single infant. I am, however, commencing a long journey—many months will elapse before my return. I pray you to search the scriptures during my absence; and if, when we meet again, you can point out the chapter and verse wherein my God has commanded his ministers to sprinkle infants, I will immediately prepare myself to yield an unhesitating obedience. I pursued my journey—I returned to New Jersey, my then home—but no authority could be produced from the sacred writings for infant sprinkling. Still, however, religious parents were uneasy, and piously anxious to give testimony, public testimony of their reliance upon and confidence in the God of their salvation. Many, perhaps, were influenced by the fashion of this world; but some, I trust, by considerations of a higher origin.

'I united with my friends in acknowledging that when God had blessed them by putting into their hands and under their care one of the members of his body which he had purchased with his precious blood, it seemed proper and reasonable that they should present the infant to the God who gave it, asking his aid in the important duty which had devolved upon them, and religiously confessing by this act, their obligation to and dependence on the Father of all worlds. Yet we could not call an act of this kind baptism; we believe there is but *one baptism; and this*, because the Spirit of God asserts, by the apostle Paul, *that there is but one baptism*, and the idea of this single baptism is corroborated by the class in which we find it placed. One Lord, one faith,

which the numerous classes, with whom he mingled, were wont to appropriate to enjoyment. Children lisped with infantile transport the name of the philanthropic preacher, and they were even eloquent in expressions of unfeigned attachment. The pleasures of young people, if under the dominion of innocence, were uniformly sanctioned by their preacher; and his appearance in well-regulated circles of hilarity, so far from clouding, was always considered as the harbinger of high-wrought entertainment. If we

one baptism, one God and Father of all, who is above all, and through all, and in you all. Ephesians iv. 5, 6. After much deliberation I proposed, and many of my hearers have adopted the following mode: The parent or parents (I am always best pleased when both parents unite,) bring their children into the great congregation, and stand in the broad aisle, in the presence of the worshippers of God. The Father receiving the babe from the arms of the mother, presents it to the servant of God, who statedly ministers at his altar. The ambassador of Christ receives it in his arms, deriving his authority for this practice from the example of the Redeemer, who says, Suffer little children to come unto me, for of such is the kingdom of heaven. The minister, therefore, taking the infant from its father, who gives him, as he presents it, the name of the child, proclaims aloud, John or Mary, we receive thee as a member of the mystical body of him who is the second Adam, the Redeemer of men, the Lord from heaven. We dedicate thee to him, to whom thou properly belongest, to be baptized with his own baptism, in the name of the Father, and of the Son, and of the Holy Ghost; and we pronounce upon thee that blessing which he commanded his ministers, Moses, Aaron, and his sons, to pronounce upon his people, saying,

'The Lord bless thee and keep thee;

'The Lord make his face to shine upon thee, and be gracious unto thee;

'The Lord lift up his countenance upon thee, and give thee peace.

'For this procedure we have the command, the express command of God. Our reason and our religion concur to approve the solemnity, and our hearts are at peace.

'The Lord, we repeat, hath commanded us to bless the people; God himself pronounced this blessing upon all the people, in the first Adam, when he placed him in the garden of Eden, and blessing and cursing came not from the same mouth upon the same characters. God, our God, is the ever blessing God; nor are blessings given only to the deserving. The blessings of providence and of grace are freely bestowed upon the evil and the unthankful; and when the evil and the unthankful obtain the knowledge of this truth, they earnestly sigh to be good, to be grateful.

'But the ever blessed God, not only blessed the people in their first general head, but *in* that seed, which is Christ. *In* thy seed, said the Lord Jehovah, shall the families, all the families of the earth be blessed. This was a royal grant. We are not, in general, sufficiently attentive to this particular. It is common to talk of being blessed *by*, and some say, *through Christ*, but few, very few, ever think of being blessed *in* Christ.'—*Sketches, &c.* ii. 366—368.

See also '*Letters and Sketches*,' iii. 345. T. W.

except a single instance, we do not know, that, through a series of revolving years, the harmony subsisting between the minister and his congregation, suffered either interruption or diminution. This instance originated in political pertinacity. Party spirit occasionally ran very high; and federal and democratic leaders were among the adherents of Mr. Murray. A July Oration was to be delivered; much invidious disquisition was afloat; but it is fruitless to delineate; suffice it to say, that this oration, and its consequences, were pregnant with anguish to an oft-stricken heart; but blessed be God, the threatening aspect of affairs, which seemed to gather darkness, was soon dispersed, and the sun of righteousness seemed to break forth, with renewed splendor. Nor is it wonderful, that transient animosities existed; it is rather astonishing they were not more frequent. It was truly affecting, it was beautiful, and eminently consolatory, to behold persons of the warmest feelings, and strongest prejudices, depositing every dissenting, every foreign sentiment, at the foot of the cross, meeting, and mingling souls, and emphatically, although tacitly, saying to every minor consideration, 'Tarry ye here, while we go up to worship.'

Too soon have the years of felicity fled away. They rise to view like the vision of some blissful era, which we have *imagined*, not *realized*. Suddenly we were aroused from our dream of security; the torpid hand of palsy blighted our dearest hopes; the Preacher, the Head, the Husband, the Father, was in a moment precipitated from a state of high health, and prostrated beneath the tremendous stroke of the fell destroyer.

CHAPTER VIII.

Record continued from October, 1809, to September, 1815, including the closing scene.

Portentously the dense, dark cloud arose;
Long was the night, surcharged with clustering woes;
But, blest Religion, robed in spotless white,
With torch of faith, pointing to realms of light,
Marched splendid on; wide o'er the brightening way,
Leading the saint to never-ending day.

It was upon the nineteenth day of October, one thousand eight hundred and nine, that the fatal blow was given to a life so valuable, *so greatly* endeared, so truly precious; but, although the corporeal powers of the long active preacher became so far useless, as *to render him* as helpless as a new-born babe; although he was in-

deed a complete cripple, yet the saint still lingered; was still detained by the allwise decree of the Most High, a prisoner in his clay-built tenement, nor did his complete beatification take place until the Sabbath morning of September 3d, 1815, lacking only a few days of six complete years. Yet was his patience, so far as we have known, unexampled. No murmur against the inflictions of Heaven escaped his lips; praises of his paternal Creator were still found upon his tongue, and the goodness of his God continued his enduring theme. Unwavering in his testimony, he repeatedly, and most devoutly, said: 'No man on earth is under so many obligations to Almighty God as myself; yes, I will adore the great Source of Being so long as I shall exist, and every faculty of my soul shall bless my redeeming Creator.' Yet, it is true, that when the once *cheerful sabbath bells* vibrated upon his ear, he would frequently lift towards heaven a humid eye, and mournfully articulate: 'Alas! alas! it is not with me as heretofore, when I could hear the tribes devoutly say, 'Up, Israel, to the temple haste, and keep this festal day:' Soon, however, his mind was hushed to peace by calm and firm confidence in his God, and he would add—'Well, well, when *I awake in thy likeness, I shall be satisfied.* We are asleep in the present state; we are asleep in the likeness of the earthly man; all our uneasy sensations are unpleasant dreams. Pleasures, derived from mere terrestrial enjoyments, detached from intellect, are also dreams, and, like *the baseless fabric of a vision, shall not leave a wreck behind.* But if my life have been a continued sleep, and the greater part of my pains, and pleasures, dreams; yet, *while this deep sleep has been upon me, the Almighty hath instructed me; yes, blessed be His name, the roof of His mouth is as the best wine, which goeth down sweetly, causing the lips of those who are asleep to speak. O! for more of this best wine, that my lips may show forth his praise, that I may drink and foget all sorrow.*'

Thus was the tenor of his mind generally acquiescent, and his impatience to be gone was frequently subdued, by an operative conviction of the sovereign wisdom, as well as paternal love of Deity. His bible was his constant companion. Seated by his affectionate assistant, in his easy chair, and the book of God opened before him, the man of patience, during six succeeding years, passed the long summer mornings from the sun's early beams, in examining and re-examining the WILL OF HIS AUGUST FATHER. He had, through a long life, been conversant with a variety of English authors. Poets, dramatic writers, essayists, and historians, were familiar to him; he took great delight in perusing them; but, travelling through those multiplied pages, might be termed his excursions, while the sacred volume was his INTELLECTUAL HOME. Many hours in every day were devoted to the attentive perusal of the scriptures, and yet his sentiments were unvaried; not a single feature of the system, he had so long advocated, was changed.

Mr. Murray was fond of calling himself the Lord's prisoner; and *he would add, I am,* by consequence, a prisoner of hope. Duri

his confinement many respectable gentlemen, clergymen in Boston, visited him. One or two repeated their visits, and they apparently regarded the now white-haired servant of God with kindness and respect. One clergyman questioned him respecting his then present views, wishing to ascertain if his faith were still in exercise, if he were willing to depart. 'O yes, yes, yes,' exclaimed the long-illumined christian, 'the glorious manifestations of divine love still brighten upon me. Right precious to my soul are the promises, the OATH OF JEHOVAH; and, sir, so far from shrinking from my approaching change, my only struggle is for patience to abide, until the time appointed for my emancipation. I would cultivate a humble, child-like resignation; but hope deferred, doth indeed too often make the heart sick.' Another gentleman congratulated him on his apparent convalescence—'Oh! sir,' he returned, 'the voice of gladness suits not my present feelings; it is, as if, when I believed, I was voyaging to my native shores, where health, happiness, and peace awaited me, borne onwards by gales the most propitious, and supposing myself almost in the moment of obtaining the long desired haven, when suddenly driven back by some adverse circumstance, instead of being soothed by condolence, I am pierced to the soul by the discordant sounds of felicitation.' Yet, we repeat, the revered teacher was in general astonishingly patient, resigned, and even cheerful. He was frequently heard to say, that he had experienced, in the course of his confinement, more of the abundant goodness of his God, than through the whole of his preceding life; and those, most conversant with him, could not forbear observing, that the protracted period which would in prospect have risen to the eye with a most melancholy, if not terrific aspect, taken as a whole, exhibited the saint more equal, calm, and dignified, than any other six years of his existence. A respectable gentleman, not of his persuasion, but candid and benign, remarked, that his character was elevated to no common height; that his uncomplaining endurance of suffering, and the unwavering steadfastness of his faith, had stamped his testimony with the seal of integrity, and gave that confirmation to his confidence in his own views of sacred writ, which could not fail of rejoicing the hearts of his adherents.

The chamber of adversity was occasionally illumined by the presence of *friends*; and ONE sympathizing, kind-hearted, affectionate brother was so uniform in his appearance, with the close of every week, that we might almost have designated the day, and the hour of the evening, by his approaches. Nor was the demise of his teacher the period of his kindness; his countenance, his aid, his commisseration, his society, are still loaned to the solitary, the bereaved family. Dear faithful man! May the rich blessings of Almighty God rest upon thee and thine, until thou hast finished thy mortal career; and mayest thou, in the regions of blessedness, renew, with thy beloved teacher, that friendship which, while tenanted in *clay, thou hast* so well known to appreciate.

To three other gentlemen, *devoted adherents* to the lamented deceased, warm acknowledgments are, also, most righteously due. Their kind, and still continued attentions, are gratifying proof of their attachment to him, who was so dear to them; and gratitude hath, with mournful alacrity, reared her altars in the bosoms of the widow and the fatherless.

Some strange occurrences were noted, which filled the heart of the venerable man of God with sorrow, unutterable sorrow. Everything seemed to point homeward to the sky, and upon Lord's day morning, August twenty-seventh, one thousand eight hundred and fifteen, at four o'clock, an especial summons was despatched by the Most High, to recal his long-tried servant; but alas! we did not recognize the messenger; we rather believed that the circumstances which marked the acknowledged change, would look with a friendly aspect upon the health of the beloved man, during the succeeding autumn and winter; but the honored sufferer himself, apparently better informed, anticipatingly observed—'Who knows, perhaps the liberating hour is at hand;' and his feelings were always elated or depressed, in exact proportion as the moment of his departure seemed to advance or recede.

The progress of the new disease was astonishingly rapid. A physician was summoned, who permitted the indulgence of hope. On Tuesday, 29th, his complaints evidently abated, insomuch, that while the features of his strongly marked face expressed the deepest mortification, he tremulously exclaimed, 'Am I then once more thrown back, the melancholy subject of alternate hope and fear?' On Wednesday, every symptom increased; he obtained little rest, and hope manifestly triumphed in his bosom. Another physician was called in, whose doubtful answers to proposed questions created much alarm. He seemed to consider nature as surrendering her offices. In the course of Thursday, 31st, he repeatedly and earnestly said, 'I cannot be sufficiently thankful to God my Saviour, that I suffer no pain, either of body or mind.' To a young, and tenderly interested friend, he smilingly observed, 'I am hastening through the valley of the SHADOW of death: I am about to quit this distempered state; yet a little moment and I shall be received into the city of the living God, with the innumerable company of the apostles, and spirits of just men made perfect, and I shall continue forever in the presence of my divine Master.'

His family solicited his blessing. 'You are blessed,' he replied, 'you are blessed with all the spiritual blessings in Christ Jesus; and, remember,' he added, fixing his dying eyes upon them, 'remember, that however tried in this world, there is another and better state of things; and that, although pierced in this vale of tears by the arrows of unkindness and ingratitude, there is One who loveth you, with an everlasting love, and who will never leave you nor forsake you.'

On Friday morning, September 1st, some expressions gave positive proof of his sanity: but as the day advanced, his derangement

was supposed unquestionable, and from this hour, until Saturday evening, a little after sunset, he continued, with few intervals, incoherently repeating the most consolatory passages in the book of God. His right hand was constantly in motion, and when any one approached, whatever might be the question, the answer was ready. 'To HIM,' said the expiring christian, 'SHALL THE GATHERING OF THE PEOPLE BE, AND HIS REST SHALL BE GLORIOUS, GLORIOUS, GLORIOUS. I am blessed with all spiritual blessings in Christ Jesus. Nor I alone, CHRIST JESUS HATH TASTED DEATH FOR EVERY MAN,' &c. &c. These God-honoring, man-restoring truths, were audibly articulated, while voice and strength continued; and when speaking only in a whisper, to the listening ear applied to his moving lips, it was ascertained that the same consolatory assurances still dwelt upon his tongue. Was this delirium? or, if it were, was it not a delirium irradiated by the powerful influence of redeeming love? Did not the luminous truths, upon which the noble, the capacious mind had so long reposed, beam refulgent over the scattering fragments, then dissolving, which had for a term of more than seventy years, embodied the immortal tenant?

Almost immediately after sunset on Saturday evening, he ceased to speak; his right hand no longer waved, and he continued in the same position, in which the enduring kindness of his faithful assistant had placed him, until six o'clock, Lord's-day morning, September third, one thousand eight hundred and fifteen; when, without a sigh, or a struggle, or a single distortion of countenance, he expired. His long-imprisoned spirit escaped to the God who gave it.

It did not appear through the whole of Friday and Saturday, that he suffered the least pain, except when an attempt was made to move him. His breath grew shorter and shorter, like the sweet sleep of a tired infant, until it could no more be distinguished. He departed this life in the seventy-fifth year of his age.

Sacred be the scene which immedately succeeded. We do not wish—we attempt not to lift the veil; but we exult in the conviction, that we shall, ere long, follow the emancipated spirit to the abodes of blessedness.

The interment could be deferred only until Monday evening, September 4th. Funeral honors *were promptly* and *unanimously* decreed. The children of the society, distinguished by a badge of mourning, preceded the body; a long, solemn, well-ordered and respectable procession followed the train of mourners; private carriages were added to those appointed by the society; the body was deposited upon stands in the aisle of the church; the pulpit and galleries were hung with black; religious exercises were performed; when it was entombed with the ashes of those to whom he had been fondly attached. Everything, which immediately referred to the sacred remains of the deceased, was liberally provided by the religious adherents of the promulgator, and the arrears which *would* have been due to the family, had the vote of March, 1815, been *similar to that* of March 1814, were paid, to a single farthing.

CHAPTER IX.

Conclusion.

And now the feverish dream of life is o'er.

Had we talents, we would exhibit a portrait of the deceased:—But, besides that we feel ourselves inadequate to a task so arduous, we are not perfectly convinced of its propriety. Friendship might be too warm, and admiration too lavish. His colleague has been his eulogist, and no friend of the deceased will pronounce the panegyric an exaggeration. Perhaps it does not contain a more just, or a more happy paragraph than the following: '*Without a second to aid him, you saw him pass along these shores from Maryland to New Hampshire, like the lonely Pelican of the wilderness, publishing, as with the voice of an angel, the tidings of everlasting life to the whole world, in the name, and through the mission of our Lord Jesus Christ.*'

It has been said that persuasion dwelt upon the lips of our philanthropist. The pages of recollection furnish many instances of his powerful and soul-subduing eloquence. We are impelled to select, from the fading record, two facts which are well authenticated:

A London mob had assembled in great force, with the most destructive and murderous designs. Time-honored edifices were to be demolished, and the weapons of death to be pointed at the most valuable lives. This scene of riot was exhibited during the troubles relative to Mr. Wilkes; all was tumult and tremendous uproar; an attempt at reasoning was stifled by outrageous clamor; the efforts of peace officers were fruitless, and the military was on the point of being called into action, when Mr. Murray, returning from some religious meeting to his peaceful home, found himself in the midst of the infuriated rioters, and instantly mounting a stand, which opportunely presented, he harangued the lawless multitude; and, by soothing their prejudices, addressing their passions, and pointing out the only legitimate steps for the purpose of obtaining redress, he first obtained silence, next softened and ameliorated their passions, and finally dispersed, without mischief, a most enraged populace. A nobleman, seizing him by the hand, impressively said, 'Young man, I thank you; I am ignorant of your name, but I bear testimony to your wonderful abilities. By your exertions, much blood and treasure have this night been saved.'

The second instance which we present is nearer home. A motion was made in the legislature of a sister state, then province, to raise a sum of money for the relief of the Bostonians, suffering from the severe decrees of a British ministry. Mr. Murray attended the debates; the motion was seconded, and supported with spirit and

judgment, and it was opposed with some violence and little reason. It was put to vote, and lost by a majority of twelve persons; Mr. Murray's particular adherents voting against it. It happened he was on that day to dine at the house of a Doctor B———, one of the triumphant majority, with several gentlemen on the same side of the question, when his powerful animadversions and reasoning upon the subject wrought so great a revolution as to produce a re-consideration of the vote, and the motion for succoring the Bostonians passed, by a majority of nine persons.

Mr. Murray has been accused of licentious opinions and practices. His letters to his friends would fill many volumes; addressed to the private ear of those he best loved, they ought to decide upon his opinions; and, for his life, perhaps no man of abilities so stinted was ever a greater blessing to mankind. We indulge ourselves with giving one letter, written to the son of a most intimate friend:

'You are placed at school for two purposes; the improvement of your understanding, and the formation of virtuous principles. It cannot be doubted that the improvement of the heart is esteemed by those to whom you are most dear, beyond the most cultivated intellect. It is your business to unite these estimable objects; your heart and understanding should be emulous in pursuit of excellence. Ethics, improved and elevated by the christian religion, become the guides to real wisdom and solid happiness; these they could never have attained in the schools of heathen philosophy. It is not expected that you should thus early be engaged in the profound disquisitions of theology. The plain doctrines of the religion, which it is hoped you will profess, have been explained to you; but the principal business is to open your heart for the reception of those sentiments and principles, which will conduce to the direction of your actions, in the employments and engagements of your subsequent life. Permit me, however, to remind you of the necessity of reading the scriptures, that is, of drinking the sacred waters at the fountain head. But, to read the scriptures with advantage, judgment is necessary, and as your judgment is not yet matured, you must submit to the direction of your instructers. The plainest, and most perspicuous passages will, for the present, best deserve and reward your attention. The historical parts of the Old Testament will entertain you, if you consider them only in a classical point of view, as valuable passages of ancient history; but I would call your attention more immediately to the books which are most replete with *moral* instruction, such as the Proverbs of Solomon, the Wisdom of the Son of Sirach, and the admirable book entitled, Ecclesiasticus. I trust the time will come, when the prophecies will most pleasingly instruct you; at present you will peruse them for the poetical beauties, which *they confessedly* display. Isaiah abounds with fine passages of *this description*, and Jeremiah is by no means deficient in this *line. You have no doubt read Pope's Messiah, and could not but have observed*, that its most pleasing imagery is selected from Isa-

h. If you read the Old Testament with a taste for its beauties, ou will accomplish two important purposes; you will acquire a nowledge of the Holy Bible, which is your duty, and you will mprove your taste and judgment. The New Testament requires he attention of every one, who professes himself a christian. You nust read it with that humility, which becomes a finite being, but nore particularly a young person; you will do well to pay espe- ial attention to the Sermon on the Mount, and to that admirable pitome of all moral philosophy, the RULE OF DOING TO OTHERS AS VE WOULD THEY SHOULD DO UNTO US. If you pay due obedience o this precept, you will never hesitate in determining what part ou are, upon every occasion, to act. It is proper you should amiliarize your mind to the *language* of scripture; although you nay not fully comprehend the sacred writings, you will thus reasure up in your memory many useful passages, which may become in future highly consolatory. An early acquaintance with he letter of the Old and New Testaments, has been found sub- stantial props through lengthening years; but all this, my dear young friend, will avail but little, unless you add thereto *prayer* and *praise*. Make it therefore a rule, never to be violated, to pray night and morning. The Redeemer, while clothed in humanity, earnestly and fervently addressed the Deity; forget not, therefore, to offer your private addresses to the Father of your spirit, at retiring to rest, and with the early dawn. Your age is the age of inadvertence; you enjoy health, and you are a stranger to the cares of the world. Cheerfulness does indeed become you, but let me pray you to consider the value of time, and the importance of appropriating it to wisdom. Consider your parents; the anxiety they experience upon your account: most ardently do they desire your improvement. Laudably ambitious, they are solicitous that you should be eminent, in whatever profession or employment you may be destined to engage. To see you contemptible, would fill them with the extreme of anguish; and, trust me, nothing will rescue you from contempt, but individual merit, a good disposition, adorned by literature, and embellished by the lighter accomplish- ments, and especially elevated by christianity. Your parents have labored indefatigably, to promote you; but it remains with your- self to give success to their endeavors. The mind is not like a vessel, into which we may pour any good quality, whatever the director may choose; it is rather like a plant, which, by the opera- tion of its own *internal powers*, imbibes the nutriment afforded by the earth. I repeat; it is certain that instructers can serve you only in conjunction with your own efforts. Let me then entreat you to exert yourself, if you have any regard for those parents, whose happiness so much depends upon your conduct; if you have any regard for your own honor, felicity, and prosperity; if you hope to be useful, and respected in society.

'*Always consider* me as your friend and servant,

'JOHN MURRAY.'

If the testimony of respectable contemporaries; of men who disdained flattery, and whose judgment was unquestionable; who delighted to address our departed friend in the strains of panegyric—if these vouchers were permitted to decide in his favor, we could produce a cloud of witnesses. We content ourselves with a few extracts, from the many letters which might be produced. General Greene thus writes: 'You may remember, I promised you a letter at the close of every campaign. Had I the tongue of a Murray to proclaim, or the pen of a Robertson to record, the occurrences of this campaign should be delineated to the honor of America. The Monmouth battle, and the action upon Rhode-Island, were no small triumphs to us, who had so often been necessitated to turn our backs. To behold our fellows, chasing the British off the field of battle, afforded a pleasure, which you can better conceive, than I describe. If, my dear Murray, I had before been an unbeliever, I have had sufficient evidence of the intervention of Divine Providence, to reclaim me from infidelity: my heart, I do assure you, overflows with gratitude to Him, whose arm is mightier than all the Princes of the earth. In the midst of difficulties, and I have encountered many, my heart reverts to you; were you addressing me from the pulpit, you could convince me that considering the World to which I am hastening, I have not the least cause of complaint—I sigh for an opportunity of listening to the music of your voice.

'Are you and the priests upon any better terms? Or are they as mad with you as ever? Well, go on, and prosper, and may God bless you to the end of the chapter.' Again, General Greene writes: 'It is, my dear sir, a long time since you and I have had a friendly meeting. God only knows when we shall be thus blest. It is impossible for me to give you an adequate idea of the distress of the once happy people of New Jersey. I know your fancy is lively, and your genius fertile; give your faculties full scope, in drawing a picture, and it will still fall far short of the original. How greatly would you be pained were you present; you who sympathize with everything in distress, and feel and share the miseries of all around you. Oh, my dear, my dear friend, may God preserve you from such complicated distress. Soon after you left me upon Long Island, I was seized with a violent fit of sickness; my restoration was unexpected, but my health is now confirmed. Oh what would I give for a few hours uninterrupted conversation with our dear Murray. I beseech you to visit Mrs. Greene in Coventry.' One more extract from the letters of General Geeene shall suffice. 'Once more, on the close of the campaign, I am to announce to my very dear friend, that I am still an inhabitant of this globe. We have had a hard and bloody campaign, yet we ought rather to dwell upon the mercies we have received, than to repine because they are not greater. But man is a thankless creature: yet you, dear Murray, know, that the mercies of God are happily proportioned to our weakness. Retired to winter-quarters, the social passions once more kindled into life. Love and friendship triumph

over the heart, and the sweet pleasures of domestic happiness call to remembrance my once happy circle of friends, in which you, my dear sir, appear in the first rank. My friendship for you, is indeed of the warmest description. My attachment was not hastily formed, and it will not easily be relinquished. I early admired your talents; your morals have earned my esteem; and neither distance nor circumstances will diminish my affection.'

The subjoined extracts are from letters written by gentlemen of high respectability, in the mercantile, literary and christian world. The first extract is from a letter, soliciting a visit from the preacher.

'The grand, the glorious expedition in which you are engaged, to disseminate truth and knowledge; the assurances we can give you how little is known here, and how eagerly it is wished that the ways of God to man should be made manifest, will, I trust, induce you to make an exertion in our behalf. My ardent prayer is for your life, and health. The harvest truly is great, but the laborers are few; yet I trust in God, that the beams of light will irradiate this benighted world, and that he will accelerate that eternal day, when the Son shall give up the kingdom to the Father, and God shall be all in all.'

'You solicit me to write; my writing can afford you no novelty, for what intellectual ground is there that you have not trod, or that I can mark out, which you have not before observed. I am wearied with reiterated reflection, and I pant for that sky, where I may range without confinement. The simple truths of the gospel please me much. I rest in confidence that Christ died for me, rose again for my justification, and will make me completely blessed; that I am essentially united to, and a part of that nature, which pervades all space, and a spark of that fire that shall escape to heaven, its native seat. I recollect your preaching with pleasure, and I bless God for the light he has been pleased to convey to my mind, through your instrumentality. May your labors be blest with abundant success; but I predict *the genuine gospel laborers* will be but few. Poor man! you must stand singly opposed, without human aid; be persuaded that the conflict will be inferior to your strength. I really despise the world for their treatment of you; but you know who says, '*Be of good cheer, I have overcome the world.*' What mildness was there in the majesty of the person of the Redeemer? He could have been no other than the Deity enrobed in a mantle of flesh. I venerate the liberal, the magnanimous principles of your general and your colonel; and I love them for their friendship for you, and the estimation in which they hold you. It is so rare to meet with liberal and enlarged minds, that when I do, I exult at the discovery, and my soul leaps to embrace them. Should you have a vacant moment, you will do well to fill it by writing to us, your children.'

'Never, my dear Murray, can I forget you, while memory holds her seat in this benighted vale. The impressions are too lasting to be effaced, and so deeply are they marked together, that, when the

ideas of the great redemption arise in my mind, those of Relly and Murray are inseparable therefrom, as the mediums through which sublime truth beamed upon my soul. I am desirous of anticipating that adult age, you so beautifully describe, when knowledge shall be conveyed, not by the obstructed tongue, or tardy pen, but by intuition. But, my dear sir, you must wait till that expected day, before I can tell you how much I esteem, how much I love you. Among a number of things you have taught me, I reckon it not the least, that the disposal of human affairs is in the direction of a Being, whose operations will always produce the best consequences. I, however, find it difficult to suppress the indignation I feel at the treatment you receive. What shall cure these distempered minds? what shall compose the tumult of their frenzy, or rouse their feverish repose? not the skill of an Isaiah, nor the prayers of a Paul; nothing short of the prescription of the grand Physician, who is the Healer of Nations, and the application of that tree, whose leaf is for medicine. My wishes for you in this case are vain; but I can never appreciate the aspirations of my heart; not that you may be exempt from the conflict, but that you may conquer, and you will conquer; your reward is above, secure from the rage of impotent man, and the invasion of the grand adversary of human nature.'

'To be possessed of your confidence and friendship, would be flattering to me in the highest degree. My wishes are to deserve both. You do indeed appear to me a *chosen one*, an *elect soul*. Call these expressions extravagant, if you please, but they are as far short of what I feel, as language is inadequate to the expressions of the refined taste of the mind.'

'Among the almost innumerable systems, respecting our nature, being, and our end, in which the world has been so perplexed, and have exposed themselves so variously, none claims so fair a title to truth as the one you promulgate. But the world have not so liberally attributed goodness to Deity. Our benignant religion developes the goodness of God in the enlightening sun, the fructifying rain, the cheering wine, and the nutritious bread. In short, in a thousand million examples, with which nature so liberally abounds. Indeed we should seldom be unhappy, did we more constantly realize the presence of a redeeming God. I admire the candor of your mind, which is ever stepping forth, as the advocate of your friends, although I may occasionally drop from that stand in your friendship which it would be my pride to maintain; it is a persuasion, which I can never relinquish, that the wanderings of my heart may be reclaimed in an instant. Your letters are under my pillow; I bind them to me as phylacteries, and I attentively watch for a moment of leisure to acknowledge them. Murray, should you pass out of time before me, I should experience some exquisitely painful sensations. O! may you be for a long time to come, invulnerable to the shafts of disease: yet why should I wish to turn the dart that will give you passport to a life of bliss and immortality! You

who agonize at the present state of existence. No, let me neither accelerate nor retard, even by a wish, that period of humanity, but invoke our common Father that we may be strengthened by the way, and with faith and patience quietly wait the expected release.'

'Your letter, my dear Murray, is like a great magazine, full of instruction and entertainment. Were I to attempt to give it due and just consideration, I should write a volume, and probably not succeed at last. *You* say, and I believe it, that we shall be built up again upon a superior principle. The world is so involved in the wicked one, that I am really glad to find any one willing to allow the goodness of God in any view; it is at least one step toward a just way of thinking. I pray you to be content with your present standing; you are too infirm to visit far from home; where you speak, you are heard by many strangers, who enter your Capital, whom you know not, but who hear and know you; so I think your station is clearly pointed out, to which you do well to adhere. I regret exceedingly, that I cannot attend your expositions of the ceremonial law, in which I understand your are engaged. Those laws are a deep and rich mine of instruction. The Scriptures are ONE, like a great EPIC; their action is ONE, the RESTORATION of a LOST NATURE. The subordinate parts evidently point to the great HEAD and captain of our salvation. Go on, my dear sir, and may you be the means of bringing many sons to glory. Allow me to say, you ought to write more frequently; your diligence and activity are well known to me; but it seems incumbent upon you to give the world your explanations of the sacred writings. Yes, I repeat, you would do well to bestow some portion of your time to record and elucidate many passages, which, when you are gone, may speak for you.

The event of your death, however dreaded, must be met by the greater part of your hearers; and, although they may have remaining to them the sacred writings, yet you are aware that a preacher is necessary. I have compared you to some of the general elements of life, whose good and salubrious existences are not known until they are lost. I consider you employed in removing the scales from the darkened eye, fortifying the timid mind against the approaching dissolution of nature, securing it from the blandishments of delusion, and leading it to arm against the terrors of calamity and pain. I myself am indebted to you in hundreds of instances for light, and most important information. I need not repeat my best wishes to you; they present themselves to me in full, whenever your memory occurs to me. I feel that it is hereafter, when you and I are liberated, that I shall derive a part of my happiness from the perfection of your friendship. May the least and lightest pains infest you here: this is the utmost a mortal dare wish or request.

'Yes, my dear Sir, I am now sensible of the value of existence; and the insurance of immortality has become my greatest happiness. The time was, when, to my serious moments, immortality

appeared garbed in horror: many a time have I wished I had never been born; but, blessed change, I can now perceive that light, which shined in me, even then,—although my darkness comprehend it not; but, blessed be God, my eyes are at length opened. O! may God, all-gracious, watch over you, and preserve you from every evil. The Almighty in great mercy hath loaned you to a benighted world; may the rich blessing be long continued.'

'Gratitude, dear and honored Sir, calls upon me to acknowledge my great obligations for the glorious declaration of those important truths, of which until I had the pleasure of seeing Mr. Murray, I was entirely ignorant. From that blessed era, I date the commencement of my terrestrial felicity. It is to you, as an instrument, I am indebted for a glimpse of the beautiful harmony of the sacred writings; I can now behold, with devout admiration, the great salvation promised us by the word, by the OATH of Jehovah, in that holy book, which, although possessed by many, is neither understood nor valued, except by a few *elected* individuals. I much wish for your continued instruction; and I know you take pleasure in considering it your duty to impart your knowledge of the Redeemer to the creatures whom He hath purchased with His blood. Would it were the will of God to give you a permanent standing among the circle of my friends, who are so greatly devoted to you; then, dear Sir, would our heaven be commenced upon earth, and all would be one continued scene of uninterrupted praises and thanksgiving, for the great Redemption, wrought out by the death and sufferings of our blessed Lord and Saviour Jesus Christ.'

'Murray, how greatly you succeed, when engaged upon a theme which I emphatically call YOUR OWN. I love to hear you speak upon any subject; but on this, you are, I had almost said, divine; your whole soul seems engaged, when dwelling upon the Redeemer, and his love to man; nothing but the voice of the God who made you, and who hath so wonderfully endowed you, can exceed the honied accents of your heaven-inspired tongue. Do you wonder that I am daily wishing myself among the number of your hearers, your happy hearers! but how contrasted is the life of a soldier, to that of the peaceful christian, seated at the feet of Jesus.'

A respectable gentleman, writing, nearly two years since, from the city of Philadelphia, and speaking relative to the recent publication of the venerable, the now departed saint, gratefully says: 'These volumes, your Letters and Sketches, are all I hoped for, wished, or expected; they are much more. I bless God, not only for the treasures of wisdom committed to his venerable servant, but that his valuable life has been preserved to accomplish this work; a production, which will live, and be read with ineffable delight, when the rubbish of ages shall have been consigned to oblivion.'

Should any curiosity exist respecting Mr. Murray's political sentiments, it may be sufficient to say, that he was in heart an AMERI-

CAN. AMERICA was the country of his adoption. He was decidedly and uniformly opposed to the oppression of the British ministry, and he would have embraced any upright measures to have procured redress; yet, perhaps, he would have been as well pleased, had England and America been united upon terms of equality and reciprocal benefit; nor can it be denied, that he was, indubitably, an Anti-Gallican. In our opinion, a total dereliction of country stamps miscreant upon the individual, who harbors feelings so reprehensible. England was the native country of the preacher; the virtues flourished in his bosom, among which the amor patriæ glowed with no common lustre. He frequently amused himself with writing in numbers, which, so soon as written, he generally committed to the flames. The following inartificial lines, written one hour after he received intelligence of the demise of the celebrated and meritorious Earl of Chatham, may be considered as a correct delineation of his political views and wishes.

'Swift on the car of fancy borne along,
And safely landed on my native Isle,
I join the mourning train, assembled there,
And stand unnoticed near the hallowed corse:
I mark the empty pageantry of state,
A pageantry, alas! not empty here,
For here are real signs of real wo;
All ranks, all orders, mingle in the throng;
Some raise the voice in majesty of wo:
Some silent stand as statues—pale with grief—
At sight of these, my tears more copious flow.

Hark—from yon seat a voice assails my ear,
Than music in its softest strains more sweet.
'Tis Camden! favored sage, exalted chief,
He calls his mourning country to attend,
As thus he pours the elegiac strain.

'From life's low vale where all was calm repose,
And, taught by heaven, the mind drank classic lore,
To the tumultuous scenes of busy life,
This peerless man, in hour of dread dismay,
By pitying Heaven, in mercy to our land,
Was summoned forth. He gracious heard, and came,
Hailed by Britannia's united voice;
His royal master looked benignly kind,
And bade him welcome to his arms, his heart;
For howsoe'er remote their varied spheres,
Congenial souls, 't would seem, informed them both.

No longer view'd as servant, but as friend,
In all his Sovereign's councils he had part,
Their hopes and fears, their aims and ends the same.
The Nation gave her treasures to his care,
Himself the richest TREASURE she possess'd.

And anxious eyes from every rank were raised,
With serious awe, and steadfast hope to him;
Nor were their hopes, their expectations vain.
New life, new views, fresh vigor nerved his arm;
All that was wrong, his vigilance set right,
And, what was greater far, preserved it so.
The foes he met (for who from foes is free)
Were, to the peerless jewel of his worth,
Like toiling lapidary to the costly gem,
They made its brightness more conspicuous shine.

The fawning sycophant oft sought his smile,
But piercing eye-beams struck the caitiff blind;
The foes to virtue trembled at his nod,
While her glad sons flocked hovering round their sire.
The merchant watched his eye; the sons of art,
The swain who turns the glebe, but chiefly he
On glory bent, who ploughed the watery way,
Panting to grasp the treasures of the globe,
He carefully this pole-star still observ'd,
And safely voyaged, with this star in view.
How wild, alas! he 'll wander now 't is hid.

The secrets of all states, blest heaven-taught sage,
To thy pervading eye were all unveil'd,
And every dark intrigue was known to thee.
The Gallic power trembled at thy nod,
And proud Castalia, cowering, bent to thee.
In dire suspense the awe-struck nations stood,
Nor could predict where next would burst the storm.

Lo! as he points, our castles float along,
And British thunders roll from shore to shore;
The sooty tribes of Afric shrink appall'd,
And China's crafty sons distrust their skill.

In this great legislator's hand, our flag,
Like that fam'd wand into a serpent chang'd,
As Hebrew sages sung in days of yore,
Made every other flag obsequious bow,
And every nation own'd or felt his power.
But, while remotest lands through fear obey'd,
His grateful country serv'd with filial love,
And every son of Albion shared his care.

Nor did the British garden, blooming round
Alone engage the heavenly laborer's toil;
With watchful eye he viewed those tender shoots,
Whilome transplanted to Columbia's soil;
Those tender lambs he gently led along,
And to their plaints still bent a parent's ear.
Dear, much loved offspring of this happy Isle,
With us, sincere, ye mourn the common loss;
With us lament the father and the friend:

But, while our bursting hearts deplore his flight,
Perfidious Bourbon ghastly grins his joy;
The Gallic cock now feebly claps his wings,
And thinks to hear the lion roar no more.
Base, treacherous, cringing, dastard slaves, beware;
Although our sun be set to rise no more,
The moon and stars shall guide the lion's paw
To seize thee trembling in thy close retreat.
Already mark! he shakes his shaggy mane,
And growling rises from his murky den;
His eye-balls roll with rage—they shoot forth flames;
He grinds his teeth, and finds them solid still;
He tries his paws, and finds his talons strong.
Our groans have rous'd him; see, he sleeps no more,
But still the royal issue of this isle,
This highly favored regent of the main,
Secure may stand, nor fear the lion's rage.

What though the DEMONS of THIS LAND may strive
To set the gen'rous lion on her sons,
The lion shrinks—so ancient bards declare—
Nor will destroy the issue nobly born.
But those perfidious, who would set him on,
With ghastly looks, and souls appall'd by fear,
Too late shall feel the horrors of despair.'

But it is the RELIGIONIST we are solicitous to characterize; and although the sentiments of the preacher may be gathered from his writings, yet, as this volume may come under the eye of some individuals, who may not possess the publication to which we have so often alluded, it may be proper, in this place to attempt a brief outline of the most prominent features in his creed.

His full soul believed in one GREAT AND INDIVISIBLE FIRST CAUSE or origin of all created beings; before this great First Cause ONE ETERNAL NOW, WAS, IS, AND WILL BE EVER PRESENT. Every thing which has past, is passing, or shall pass, was ordained in His eternal purpose, and actually passed in review before Him, ere ever the worlds were formed, or countless systems commenced their revolutions.

The God of our Philanthropist was OMNIPOTENT, OMNIPRESENT, and OMNISCIENT; consequently he performed all his will; was, is, and will be, present through all space, through time and through eternity. In the prosecution of His plans, myriads of angels, in their various orders, were by his omnipotent power commanded into being; these cherubim and seraphim, angels and archangels, surrounded the throne of the Most High. The morning stars sang together, and all the hosts of heaven rejoiced.

But, strange as it may appear to our finite understanding, fell discord, with peace-destroying influence, reared his hydra, his tremendous *head. Various* conjectures hover round this phenomenon. *The origin of evil* has exercised intellects the most profound and

erudite; but he, who can develop the arcana of the Almighty, may claim equality with his God. It should be our care not to attribute to Deity a mode of conduct irreconcileable with rectitude; and to keep close to that revelation, which he hath graciously vouchsafed to bestow upon us.

The creation of man succeeded the fall of the angelic nature. God said,—*Let Us* make man, &c. &c. Speaking in the plural, with an eye to the *complexity* of that character He had predetermined to assume, and, as we before observed, *past, present, and future*, constituted, the token of Deity, one complete whole; and thus were important occurrences garbed in language, suited to the elevation of the Godhead. In process of time, this august Creator, was to be enrobed in humanity and become the SON born; was to be exhibited as a HOLY SPIRIT of consolation, taking of the things of Jesus, and exhibiting them to the mind; thus speaking peace. Mr. Murray was at the same time a UNITARIAN, and a TRINITARIAN, beholding, constantly beholding the trinity in the unity. LET US make man in our image, after our own likeness,—*Yea*, verily, man may be considered as made in the image, and after the likeness of his Creator. The figure is striking; man is a triune being, body, soul, and spirit, yet no individual is considered as *three*, but *one* man, the TRINITY and UNITY. The Almighty, clad in garments of flesh, became the GOD-MAN, and, speaking of Himself *as man*, he says, my Father is greater than me; while, reverting to the divinity he affirms, the Father and He are ONE. Philip, have I been so long with thee, and dost thou say, show me the Father? he who hath seen me, hath seen the Father. Was this true,—or was Jesus Christ an impostor? In this view the scriptures are beautifully consistent. I am GOD THE SAVIOUR; a just God and a Saviour; THERE IS NONE BESIDE ME.—This same evangelical prophet exultingly exclaims, Isaiah ix. 6; Unto us a child is born, unto us a son is given, his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Such were the comprehensive views of Deity, which became more and more luminous to the mental eye of the preacher.

He believed that the creation of human beings made a part of the divine purpose; in which sacred, uncontrollable, and irreversible purpose, the WHOLE FAMILY OF MAN were originally and intimately united to their august Creator, in a manner MYSTERIOUS, and as much beyond our limited conception, as the Creator is superior to the creature whom He hath formed.

Adam the first was a figure of Adam the second. Adam the first, the prototype; Adam the second, the substance of the prototype, the Creator of all Worlds, the Lord from heaven. The sacred scriptures abound with figures of this mysterious, this ennobling, this soul-satisfying UNION; among which, perhaps, none is more expressive than that of the *Head* and Members constituting one body, of which Jesus Christ was the immaculate Head. Hence the propriety and necessity, of looking with a single eye to Jesus Christ.

We are members of the body of Christ, *who is the head of every man:* Should a single member of this mystical body be finally lost, the Redeemer must, through eternity, remain IMPERFECT.

A Law was given, to the complete obedience of which, everlasting life was annexed; but no *individual member* was ever able to fulfil this Law; it was only the head and members *collectively in their glorious head*, that was furnished with abilities adequate to a performance of such vast magnitude. Yea, verily, *we* do indeed break the Divine Law, in thought, in word, and in deed, and the lip of truth declares, he who offends in one point is guilty of all.

Why then was the commandment so exceeding broad? To convince mankind of imbecility; and that the rectitude they had forfeited, could never, in their own individual characters be regained. But the plan of Deity was without an error, the revolution of time ushered in the great Representative, or, more properly speaking, the *Head* of the body; and the forfeit was paid, full atonement was presented, the ransom given, and, in this hour of NATURE'S JUBILEE, the prodigal family restored to their original possessor.

To make this truth manifest was the great business of our promulgator. He was convinced, that only he, who believed, could be saved; and that he, who believed not, was indubitably damned. Hence he has frequently said, *he did not believe in universal salvation*, because he saw the majority of mankind were *not saved*. But he was a firm believer in UNIVERSAL REDEMPTION; because that sacred volume, which he steadfastly, and unwaveringly believed to be the word of God, assured him the price was paid, and the whole human family was *redeemed*.

It was the neglecting to distinguish between *salvation* and *redemption*, which so frequently drew upon the preacher the charge of prevarication, or, as it was termed by Mr. Croswell, *hiding*. An article of intelligence may be an *established fact*; it may most importantly affect us; but so long as the mind refuses to admit its authenticity, we are undeniably subjected to all those agonizing apprehensions, which we should endure, if no such fact existed; and it was the salvation from these mental sufferings, which Mr. Murray supposed consequent upon a preached Gospel; in other words, an exemption from those tortures, that consciousness of condemnation, which is most emphatically described, when it is said, He who believeth not, is, or shall be damned.

Yet it is an established truth, that every *believer* was once an *unbeliever*; every believer, then, was *once damned*, and it was only when he became a believer, that he *was saved* from those countless agonies, which erst times pierced him through with many sorrows. But he was *redeemed*, the price was paid, ere ever he was called into existence. Thus, in this view, redemption and salvation are *distinct considerations*.

The *preacher unhesitatingly* believed, all who learned of the *Father would come to Jesus*, and that *all* would finally be taught of

God. He was a decided believer in the doctrine of angels of light, and angels of darkness, of ministering spirits of light, and of demons stimulating to deeds of darkness. He looked forward to a judgment to *come*, when countless numbers, among the children of men, would rise to the resurrection of damnation, and, ignorant of the genuine character of the Redeemer, would call upon the rocks and mountains to fall upon them, and hide them from the WRATH OF THE LAMB; and, believing himself a humble instrument in the hand of God, ordained by Him to the ministry of reconcilation, he was never so completely happy, as when declaring the gospel to be believed; and calling upon men every where, to receive the glad tidings of salvation. He was persuaded that those, who lied down in sorrow, would continue unhappy wanderers, until the opening of that book, in which every human being, every member of Christ was written; yet he had no idea of any purgation for sin, save what was suffered by Christ Jesus, *who, by Himself, purged our sins.* Writing of Mr. Winchester to a friend, Mr. Murray thus expressed himself: 'Mr Winchester is full with Mr. Law, and of course preaches purgatorial *satisfaction.* According to these gentlemen, every man must finally be his own Saviour! If I must suffer as much, in my own person as will satisfy divine justice, how is, or can Christ Jesus be, my Saviour? If this *purgatorial doctrine be true*, the ministry of reconciliation, committed to the apostles, *must be false;* 'to wit, *God was in Christ reconciling the world unto himself, not imputing unto them their trespasses.*' In fact, I know no persons further from Christianity, genuine Christianity, than such Universalists.'*

Mr. Murray supposed the inquietude of unembodied, or departed spirits, a natural effect derived from a cause. As *unbelievers*, they cannot see the things which belong to their peace; but he greatly rejoiced, that, however, *at present* enveloped in darkness, there were, and are, things that *did* and *do belong to their peace;* that the day cometh, when *whatsoever is hid shall be revealed;* and, that at the period of the restitution of all things, the word, the oath of Jehovah was pledged, that every eye should see, and every tongue confess. The preacher was persuaded that a *few* even in the present dispensation, were elected out of the world, to embrace the truth, previous to their passing out of time. These judging themselves, are, therefore, not to be judged: Saints of God, they shall surround the Redeemer at his second coming, or be caught up in the air to meet the GOD-MAN; after which, the whole world shall be summoned at the imperial bar of the Sire of angels and of men, the Creator of all worlds: That a separation will then take place; the Judge, the Redeemer will divide them, as a shepherd divides his sheep from the goats; will separate every individual from that body of sin and death, of which Paul *complained,* being burdened; from that fallen spirit, which attach-

* See Appendix, Note D.

es to every individual in such sort as to the man among the tombs, rendering it a truth, that he who sleepeth, *apparently* alone upon his bed, is, nevertheless, still connected with his tormentor, and will so continue, until this glorious day of *separation* and of *restitution;* when these two shall be separated, one from another, the one *taken, the other left.* The fallen angels, figured by the goats, shall be ranged on the left hand, while the harassed human nature, redeemed by the God who created it, shall be found on the right hand of the MOST HIGH. Thus, after the world is judged, out of the things written in the books; after they are found guilty before God, and every mouth is stopped, the BOOK OF LIFE SHALL BE OPENED, IN WHICH ALL THE MEMBERS OF THE REDEEMER, EVERY INDIVIDUAL OF THE HUMAN FAMILY, SHALL BE FOUND WRITTEN; and the ransomed of the Lord shall be declared denizens of that kingdom, where dwelleth felicity uninterrupted.

Such were the leading sentiments of OUR UNIVERSALIST; and he was firmly of opinion that the doctrines of the Gospel, rightly understood, would teach men everywhere to be careful of maintaining good works, to love one another, and in all things to regard the best interests of their BROTHER MAN.

Conversant with the preacher upwards of forty years, we never knew his testimony to vary in the smallest degree. In joy and in sorrow, in health, in sickness, and in death, not a single cloud appeared to gather upon the countenance of his God, or to obstruct, so far as it referred to his prospects beyond the grave, the clear sunshine of his soul.

If we except the Rev. John Tyler, Episcopalian minister in Norwich, Connecticut, and the Rev. Edward Mitchell, in the city of New York, we do not know that the sentiments of any preacher of Universalism now upon this continent are *exactly* in unison with the departed promulgator. But if they build upon the great foundation, we devoutly wish them God speed; well assured that those who build upon this foundation—*gold, silver, precious stones, wood, hay, stubble—every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss, but he himself shall be saved; yet so as by fire.*

Mr. Murray's last marriage was the result of a strong and holy friendship, founded upon the Rock of Ages; and, originating in devout admiration of redeeming love, it is fervently hoped, and unwaveringly believed, that this union will be perfected in ANOTHER AND A BETTER WORLD.

One son and one daughter were the offspring of this marriage. The son surrendered his innocent life in the birth; the daughter still survives, the prop and consolation of her WIDOWED MOTHER.

APPENDIX.

Note A.

The following is the entire instrument which was drawn up as he uniting compact of the society in Gloucester. Every one who eruses it, must be highly pleased with the truly Christian spiri t hat it breathes.

'New England: State of Massachusetts, January 1st, 1779.

'Inasmuch as it hath pleased God, of his great mercy, in every ge of the world to choose a people for himself, giving them his ear and revealing to them his secret; and as this Great Lord of leaven and Earth, the Father of our Lord Jesus Christ, hath been leased to reveal unto babes, what he has hid from the wise and pru- ent; We, the subscribers, greatly affected with a sense of the Di- ine Goodness in thus distinguishing us, who had nothing in us to erit his notice, think it our interest and bounden duty to 'let our ght shine before men, that they may see our good works, and glo- ify our Father which is in Heaven.' As therefore it hath pleased od to make us acquainted with the voice of the good Shepherd, he Lord Jesus Christ, the great Shepherd and Bishop of our souls, e cannot from henceforth follow the voice of a stranger; nor ev- r give attention to such as are unacquainted with the Saviour o f he world. But though we cannot have fellowship with them hose fellowship is not with the Father and with the Son Jesus hrist, yet we are determined, by the grace of God, never to forsake he assembling of ourselves together, as the manner of some is; but s a church of Christ, meet together in his name, being persuaded herever or whenever two or three are thus met together, the in- isible God will be present with them.

'As Christians, we acknowledge no Master but Christ Jesus, and s disciples of this Divine Master we profess to follow no guide in piritual matters, but his word and his spirit. As dwellers in the orld, though not of it, we hold ourselves bound to yield obedi- nce to every ordinance of men, for God's sake; and we will be eaceable and obedient subjects to the powers that are ordained of od in all civil cases; but as subjects of that King whose kingdom s not of this world, we cannot acknowledge the right of any hu- nan authority to make laws for the regulating of our consciences n any spiritual matter.

'Thus as a true Independent Church of Christ, looking unto Jesus he author and finisher of our faith, we mutually agree to walk to-

gether in Christian Fellowship, building up each other in our most Holy Faith, rejoicing in the liberty wherewith Christ hath madeus free, and determining by his grace no more to be entangled by any yoke of bondage. As disciples of the meek and lowly Jesus, we resolve, as far as in us lieth, to live peaceably with all men; yet as believers living godly in Christ Jesus, we expect to suffer as much persecution as the laws of the country we live in will admit of. But we resolve, by the grace of God, none of these things shall move us to act inconsistent with our characters as Christians. We will, as much as possible, avoid vain jangling and unnecessary disputation; and should we be reviled, endeavor in patience to possess our souls.

'As an Independent Church of Christ, thus bound together with the cords of love, and meeting together in his name,—We mutually agree to receive as our minister, that is, our servant sent to labor amongst us in the work of the Gospel, by the great Lord of the vineyard, our friend and christian brother, John Murray: This we do from a full conviction, that the same God that sent the first preachers of Christ Jesus, sent him; and that the same gospel they preached, we have from time to time received from him; thus believing him a minister of the New Testament, constantly declaring the whole counsel of God, proclaiming the same divine truth that all God's holy prophets from the beginning of the world hath declared, we cordially receive him as a messenger from God; and as it hath pleased God to open a great and effectual door for the preaching his gospel, by this his servant, in some parts of this great continent, whenever it shall please his and our Divine Master to call him to preach the everlasting gospel elsewhere, we wish him God speed, and pray that the good will of Him who was seen in the bush, may accompany him and make his way clear unto him. But should he at any time preach any other gospel than that which the Apostles proclaimed, we will not wish him God speed, but consider him as a false teacher; and wherens, the great Lord of the harvest has taught us to pray that he would be pleased to send forth laborers into his harvest, and as he never taught us to pray doubting, but has assured us that every one that asketh receiveth, and whosoever seeketh findeth; and as the promise of the divine presence is, to any two or three that meet together in the Saviour's name, we are resolved, by God's grace, whether we are blessed with the public preaching of the word or not, as often as we find convenient to meet together, to supplicate the Divine favor; to praise our redeeming God; to hear his most holy word, and freely to communicate whatever God shall please to manifest unto us, for our mutual edification. And that we may more effectually show forth his praises, who hath called us out of darkness into his marvellous light, we resolve to pay a serious regard to his expostulations, admonitions and instructions given to us by the spirit of God, in the Epistles dictated to our Holy Apostles. We will, as far as in us lieth, do good to all men, but especially unto them of the house-

hold of faith. We will, by the grace of God, in word and in deed endeavor to adorn the doctrine of God our Saviour. As children of One Father, as members of one head, We, who are bound together in christian fellowship, will, once every month, meet together to hold conference, and deliberate on whatever may tend to our mutual edification and profit.'

Note B.

General Convention of the Universalists of the New England States, and others.

The following letter addressed to the Universalist Society in Gloucester, Mass. by the Universalist Society in Oxford, Mass. will show the origin of this body.

'Oxford, August 28, 1785.

'The Second Religious Society in Oxford, to Mr. John Murray and his Society, sendeth greeting: This Society would wish to congratulate you in the most reciprocal manner, on account of our happy Constitution, which tolerates free liberty of conscience to all denominations of Christians, which cause highly corresponds with the rules of the gospel. But as we expect the executive part of the government will make the most scrutinous investigation into the matter, in order to know who are to be denominated Christians in the Commonwealth; we, being duly sensible that our strength depends on our being cemented together in one united body, in order to anticipate any embarrassment of our constitutional rights, have in some measure organized ourselves, that we may be known as a religious body. And though it may be acknowledged universally that we belong to the spacious family of the great parent of the Universe, yet we are like a child without a name. And as we have had the happiness of Mr. Murray's administrations in this town when we were in a state of miniature as to religious knowledge, therefore we would wish to correspond with the Society at Gloucester. And being informed that you act upon the principle of 'universal benevolence,' it induces this Society most earnestly to desire your friendship and correspondence and advice; for which purpose this Society have appointed an Association to be held at Oxford, on the 14th day of September next, in order to take into consideration what measures will be the most conducive to the good of the society at large. For which purpose we have also written to Boston, Providence, &c., desiring their attendance at the time and place offered. And we should be exceedingly happy to wait on Mr. Murray at the said place, with any of your brethren you shall choose. And as your advice and assistance will be of much consequence to the society at large, we wish for an interview with you.

And may the God of peace be with you and bless you, which is the sincere desire of your friends at Oxford.

'Per order, DANIEL FISK.'

To which the following answer was returned:

'Brethren:

'The Independent Society of Gloucester have received your friendly epistle of the 28th of August, and are glad to express their satisfaction in an opportunity to correspond with you on a subject so important as that held out by your letter. God and nature have made us free, and we hope to enjoy religious liberty by *right*, and not by sufferance. There is no doubt the executive and judicial departments of government will be attentive to exert and retain all the power they possibly can; but we conceive our cause is so closely interwoven with the cause of the other sectarians, we trust that no jury will be found so uninformed as not to see, that in sacrificing us they destroy themselves. The compass of this sheet would be insufficient to detail a history of what we have passed through, as well as of our present state. A number of pamphlets sent you herewith, will in some measure answer that purpose.

'Had we been a little earlier apprized of your design, one of our society would have accompanied our dear friend and brother, John Murray, whom we have sent on this occasion. We declare ourselves ready to afford you all legal, brotherly, and christian aid in our power, considering ourselves to be strengthened by our union with you. Praying that the Saviour of the world would afford you freedom, peace, and comfort, we are with friendship and esteem, your brethren at Gloucester, B. H. HORDAN.

'*Sept. 10th*, 1785.'

Here follow the records of the Association at Oxford, as laid before the society in Gloucester, by Mr. Murray, Sept. 28, 1785.

'*Oxford, Sept.* 14, 1785.

'At a meeting of the "Second Religious Society in Oxford," together with Messrs. Elhanan Winchester, Shippie Townsend, Abijah Adams, John Murray, Francis Liscombe, Daniel Melvil, John Lazeel, Ebenezer Sumner, Noah Wiswall, Samuel French, Caleb Rich, and Laban Bates, council from the different religious societies corresponding with said society, it was

Voted, That Mr. Elhanan Winchester be chosen moderator of said meeting.

Voted, That Mr. Daniel Fisk be clerk.

Voted, That this meeting be adjourned to Thursday, the 15th inst. at 9 o'clock in the morning.

Thursday Sept. 15th, 1785.—Met according to adjournment.

Voted, by the several committees, to adopt the name of 'Independent Christian Societies, commonly called Universalists.'

Voted, That each of the committees from Boston, &c. shall con-

vey to their several societies, together with the name adopted, a proposal to consider the propriety of each society's agreeing not only to be called by one name, but to be cemented in one body; consequently bound by the ties of love to assist each other, at any and at all times when occasion shall require.

Voted, That it be recommended to the several societies, that committees of correspondence be appointed, to write circular letters, informing them what measures they have adopted in three months from the date hereof.

Voted, That the committees propose to their constituents the propriety of an annual meeting, and that the first be held in Boston, the second Wednesday in September, 1786.'

Note C.

The following outline of the rise and progress of the First Universalist Society in the city of Boston, was hastily sketched for the gratification of the brethren in Convention assembled, at Lebanon, (N. H.) Sept. 15th, 1830.

In the year 1785, the society of the late Cotton Mather sold their place of worship to Shippie Townsend, John Stoddard, John Page, Josiah Snelling, and others; but there does not appear to be any records commenced until January 1st, 1786, when it is recorded that various sums of money were collected each sabbath; the first as follows, viz.: 'Jan. 1, 1786, by contribution, £2 1s. Delivered Mr. (Adam) Streeter £2 1s. Jan. 15th, by contribution, £4 9s. 6d. Delivered Mr. (John) Murray £4 9s. 6d. Jan. 22, by contribution, £3 9s. Given between Messrs. Streeter and Murray, £3 9s.' In this manner the records continue until Sept. 12th, 1786, when I find the following: 'Received of Shippie Townsend, John Stoddard, James Prentiss, John Page, and Josiah Snelling the sum of £16 4s. 11d. as a contribution from the christian society in Boston, for the relief and benefit of the widow and children of our deceased brother Adam Streeter, to be disposed of for said purpose, according to our best discretion, with the advice of the widow. (Signed) Samuel Davis, Jr., Daniel Fisk.'

Brother Murray continued to preach from time to time, and receive from 2 to £4, by contribution, until Sept. 1788, when I find the following record: 'Sept. 14th, 1788. *Voted*, to request Mr. Murray to minister to us one half his time, or as much as he can, consistent with his other engagements.' 'Sept. 28. *Voted*, to give Mr. Murray £4 per fortnight, or every Lord's day he preaches, or £104 a year.'—The society continued to conduct their concerns in this manner until Feb. 1792, when doubts arose in the minds of many proprietors as to the legality of their proceedings. Accordly, a warrant to Messrs. Townsend, Brazier, Hicks, Dillaway, and

Lane, under the seal of 'James Sullivan, justice of the peace, throughout the commonwealth,' was obtained, and a meeting called under the warrant, March 1st, 1792, which is the first commencement of a regular record of the proprietors' meetings. At this meeting it was voted to give Mr. Murray £4 per week 'until further orders.'—April 5th, 1792. It was Voted, to enlarge the meeting-house; but no records are made for several years, excepting at the yearly meeting of the proprietors. This year Brother Richards supplied the desk in the absence of Brother Murray. In 1793, it was 'Voted, That Mr. Murray's salary be £4 per week.' And, 'Voted, That Mr. Richards' salary be £3 per week.' This year also, a regular sexton was chosen.

On Wednesday, Oct. 24th, 1793, Brother Murray was solemnly installed 'Pastor and Teacher of the First Universalist Church and congregation,' by deacon Oliver W. Lane. April, 1794, Mr. Murray's salary was raised to £5. And in 1795, 'Voted, That Mr. Mursay's salary the present year be 22 dollars each sabbath.' In 1796, a regular tax on pews was laid, to defray the expenses of the society. No important event took place in the society until 1806, in which year they were incorporated by an act of the legislature. In 1810, Brother Mitchell was installed colleague with Brother Murray, and in 1811 the connexion was dissolved. In 1812, the society voted to give brother P. Dean a call, and in 1813 he was installed junior pastor. In 1815, Sept. 3d, brother John Murray departed this life, to dwell with Christ. In 1823, the connexion with Mr. Dean was dissolved, and the desk was supplied by Brother Winchester and Adin Ballou, until the call and settlement of brother Sebastian Streeter, which took place in 1824.—From this society in less than half a century, have emanated six societies, who have erected for themselves places of worship, in this city and vicinity, all of which are as fully attended, if not more so, than any other places of worship.

That God would thus prosper his church throughout the habitable globe, is the earnest prayer of your humble servant,

THOMAS KETTELL, *Pro. Clerk.*

Boston, Sept. 7th, 1830.

P. S. Since writing the above, brother Hicks handed me some old papers, among which I find the following scrap: 'March 6th, 1791. The christian church commonly called Universalist, celebrated the Lord's supper for the first time; the number of twenty brethren and nine sisters. It was celebrated after the afternoon exercises, when Mr. Murray had entertained us through the day from Isaiah xxxv., four first verses. The collection was for procuring the elements, and the overplus to furnish the furniture of the table after the bread and wine; for there remains in the hands of Deacon Lane 8s. 1d.'

Exact copy, verbatim. T. K.

NOTE D.

Concerning the relative History and Sentiments of Murray and Winchester.

John Murray and Elhanan Winchester were both extraordinary men—they were men of uncommon talents—they were the founders of a sect of Christians; and as long as their usefulness continued, they were the two principal preachers in that sect. There was about ten years difference in their ages, Mr. Murray being the elder. He came into this country about 1770, aged thirty years; Mr. Winchester was converted to Universalism in 1780, at the same age. Under these circumstances it becomes a very interesting inquiry, what were the feelings of these men towards each other? It is a fact which will be distinctly shown, that their systems of doctrine were decidedly different. Mr. Murray, before his conversion to Universalism, was a strong Calvinist, holding with great pertinacity, the peculiar doctrine of atonement as held by that class of Christians. Salvation, in his view, for the elect, was altogether the effect of the grace of Christ, who had died the just for the unjust, and satisfied the demands of the divine law. He retained these principles in becoming a Universalist. Reading Relly's Union he found that all mankind were united to Christ in a mystical manner, as their head; and that by virtue of this union his sufferings and death were ours, and were the same as to their effect as though every individual had suffered personally in the same manner. He did not hold, while a Calvinist, that the elect were to be damned for their sins, but because God, in the inscrutable purposes of his grace, saw fit to pass by them, and ordain them to dishonor and wrath to the praise of his vindictive justice. In becoming a Universalist he came to consider all men in the same view in which he had regarded the elect, except so far as that some of them remained through life, and until the day of judgment, ignorant of the grace of God, and the salvation he had provided for them. Mr. Winchester, on the contrary, had always believed, that wicked men would be damned forever, not because no atonement had been made for them, but *on account of their iniquities*. His conversion then, to Universalism, unlike Mr. Murray's, did not consist in being brought to believe that all the sins of every man had been visited upon Christ, but in shortening the term of the sinner's punishment for his own sins. Thus it will be seen their systems were widely different, but they were both Universalists. The salvation of all mankind was the distinguishing doctrine of both, and they were both considered as belonging to the same denomination of Christians. Like Whitefield and Wesley, they were contemporaries, and leaders. The world knows that between Whitefield and Wesley there was no fellowship nor christian feeling. They furnished a sad example of the melancholy fact that two great men, leaders in the same sect,

can rarely live at peace. It becomes the faithful historian of the Universalist denomination to look at Murray and Winchester with this fact in view, and to show these two eminent individuals to the public precisely as they stood in their intercourse with each other.

Elhanan Winchester avowed himself a convert to the doctrine of Universalism, in the month of October, 1780, in the city of Philadelphia. At this time Mr. Murray resided in Gloucester, Mass. and had never met Mr. Winchester, and it may be had not heard of him. The arguments touching the scriptures which are found in a work entitled the 'Everlasting Gospel,' written originally in German by Paul Siegvolk, an edition of which had been published in Pennsylvania in 1763, had had a great influence on Mr. Winchester's mind. He subsequently read 'Stonehouse on Universal Restitution,' and these two works had a great influence in fixing the peculiar form of his opinions. They are both profuse in their elucidations of the sense of the scriptures, as understood by their authors.

Mr. Winchester's conversion made no small noise throughout the United States. It drew public attention to him, and his pulpit talents being of a high order, his popularity rather increased than diminished after his conversion. Mr. Murray expressed his feelings about this time, in the following words: 'My wish for a union of sentiment among those, especially teachers, who advocate the pure doctrines of God our Saviour, is a predominating wish. I have been accused of assuming the dictator, but the truth is, it would give me inexpressible satisfaction to find, in every town on the continent, a preacher infinitely superior to myself, both for matter and manner. I do not think I should be tortured by envy. God all-gracious, increase the number of faithful, well-instructed laborers, who may administer the truth in righteouness.'—(Letters and Sketches, ii. 111.) Writing to Mr. Winchester he says, 'Many months have elapsed since public fame brought to my ears the soul-reviving intelligence, that a certain gentleman who had breathed forth the spirit of Saul of Tarsus, was now like the apostle Paul preaching that faith which before he persecuted, boldly affirming that in the way the worshippers of Antichrist call heresy, so worshipped he the God of his fathers. When I heard this report I felt, I believe, much as people in general do when they hear the gospel. I thought it was too good to be true. * * * * * Sir, I felicitate you on the divine discoveries you have made. Go on, then, thou highly favored of the Lord. I bid thee God speed. Go on, and preach Jesus and the resurrection. Cry aloud, spare not; tell professors their trangressions; tell churchmen their sins; and show them that they on whom the tower of Siloam fell, were not sinners worse than they; tell them that their works are evil. They will hate you for this; but remember him who hath said, they hated me before they hated you; and if they have done these things in the green tree, what shall they not do in the dry?'—(Letters, &c. ii. 287, 288.) His introduction to Mr. Winchester, and first acquaintance with him, are thus described on Mr.

Murray's journal: 'I have a prospect of being introduced to a clergyman of great eminence in the religious world. He was, I am told, a zealous and most inveterate persecutor of those who profess to believe in the doctrines of the gospel; and was diligently employed in searching the sacred records, to qualify himself to enter the lists as a disputant, should chance ever throw me in his way; but being a man of great integrity, and remarkable for candor, much to the astonishment of his clerical brethren, his investigation made him a Universalist of the Chauncey School. Yet this shade of difference I conceived would operate as an effectual bar to his intercourse, or religious communion with me. However, I have, as I said, some reason to expect an interview with this same Mr. Winchester; and my expectation originates in a conversation, of which, considering the event it may produce, I think proper to preserve the following minutes.

* * * * * *

G. Have you ever seen Mr. Winchester?

M. No, sir.

G. I attend on his ministry, sir; and but that he is too ill to go abroad, I am persuaded he would have waited upon you.

M. I am told Mr. W. is ill, sir, and I very much regret his indisposition. I will thank you to present him my respectful compliments.

G. That I will, sir, with a vast deal of pleasure. I shall be very happy indeed, sir, to carry such a message from you to him.

M. Well, sir, I will make you more happy still. I will pray you to assure Mr. W. of my heart's best affection, not as a compliment, but with such unfeigned sincerity, as one servant of the Redeemer ought to cherish toward another.

G. Well, sir, I am exceedingly pleased to be the bearer of such a message.

To this Mr. Murray adds, 'And thus I presume the way is opened for my introduction to this zealous, benevolent, and most uncommon man.'

Again, says Mr. Murray, 'I dined yesterday, agreeably to promise; many gentlemen were present, but, by the life of Pharaoh, they were all spies. However, I treated them as spies in general are treated, when they are not hanged. I gave them something to carry away with them.

'My message has been delivered to Mr. Winchester, with which he expressed himself exceedingly pleased. He would have met the party collected, had he been able; and he expressed a strong desire to see and converse with me. If requested, I shall certainly visit him.' * * * *

'I have been, by invitation, to visit Mr. Winchester; he seems tottering on the verge of another world. I have been edified by his remarks; and although I am not united with him in sentiment in every particular, yet we join issue in one glorious and fundamental truth, the final restoration of the whole posterity of Adam, and on

this ground I hail him as my friend and brother. Our interview has been extremely affecting; he clasped me with ardor to his bosom, and dropped such tears as friends are wont to shed, upon meeting each other after a long and painful separation. I anticipate both pleasure and profit from associating with this gentleman.'—*Letters, &c.* i. 342—345.

His feelings towards Mr. Winchester are manifested in the following passage:

Pray, sir, said an inquirer to me yesterday, pray sir, did you ever hear Mr. W—— preach?

Murray. No, sir.

Inquirer. I understand he is turned quite about.

M. Yes, sir.

Inq. He has frequently preached in this place.

M. So I am told.

Inq. He was a very violent adversary to the truth.

M. So I have heard.

Inq. But he has outstripped you now, for he preaches the salvation of Devils, as well as men.

M. So I understand.

Inq. But, is there not as much danger in going beyond, as in coming short, of divine revelation?

M. I rather think not, sir. Truth, and nothing but truth, is, no doubt, greatly to be desired. Yet, it appears to me, there is more to be said in favor of him, who views the mercy of God as boundless, and thus, as a consequence, embraceth every intelligent being; I say, such a person deserves more credit, than that individual, whose narrow soul, wholly unacquainted with the immensity of divine love, limits the Holy One of Israel, to a small number of the human race. Yet, sir, I confess to you, that as the Redeemer passed by the nature of angels, and took not upon him their character, but the nature and character of humanity, I am willing to pass them by also; I conceive I am not called to preach to the fallen angels, nor do I aim at being wise above what is written.

Inq. But Mr. W—— insists upon the restitution of *all things*; is not the restitution of *all things* a scripture doctrine? Surely, what is written in scripture, is a scripture doctrine.

M. The restitution of all things is undoubtedly a scripture doctrine, and I am far from objecting to the will of God, if he should choose to make the *crooked straight*, as well as the rough places smooth. Yet, as I said, I do not conceive *I* am sent to preach to Devils. One thing, however, I know; that if God should show favor to the *deceiver*, there can be no doubt of his showing favor to the *deceived*; and although the scriptures may not, in my view, appear to teach the doctrine of salvation, to fallen, angelic sinners, yet, another servant of my great Master, under the direction of the same spirit, may be permitted to fathom more deeply those waters *of the* sanctuary.

Inq. Why, I think, you must allow that all things are possible with God.

M. Surely; and I acknowledge it to be an incontrovertible fact, that we know not the extent of his power, or of his grace; and wherever I find a person preaching Christ Jesus, as the Saviour of the world, he shall have my heart, and my hand, nor will I quarrel with him, because he thinks too highly of the grace of our Lord Jesus Christ.

Inq. Do you know if it be true that Mr. W—— is a preacher of purgatory?

M. I really do not know what are his views of an intermediate state, as I have an account of this particular only from his enemies. It is said of me, that I take a purgatory into my calculations; but my ideas are wholly confined to the baptism of Christ, where our God as a consuming fire hath purified the whole of his inheritance; a knowledge of this fact, purgeth the conscience of the individual who receiveth it from dead works, to serve the living God; and when this knowledge is universally communicated, then shall the righteous shine forth, as the sun, in the kingdom of the Father. The views of Mr. W—— are, perhaps, similar to mine; at any rate, there are, from the same spirit, diversity of gifts: and it is proper that we should cherish toward each other a spirit of liberality.'—*Letters, &c.* i. 186, 187.

Writing to an English friend some years after this, Mr. Murray says, 'I believe Mr. W. to be a very sincere man, and a very warm-hearted Christian. I think him in an error—I think his plan cannot be supported upon christian principles; but he believes it can. I have labored to convince him of his error, well persuaded that he would abandon any principle which he could be convinced was wrong. But when I hear our divine Master upbraiding his immediate disciples, with their hardness of heart and unbelief, and yet loving them with an everlasting love; when I learn that he hath compassion on the ignorant, and upon those who are out of the way, I am ashamed of the reserves which I experience toward those who differ from me in sentiment.'—*Letters, &c.* ii, 264.

Mr. Murray had a heart-felt affection for Rev. Noah Parker, of Portsmouth, N. H. His epistles to this individual were numerous; and he poured into them the undisguised feelings of his heart. 'Since I last wrote to you,' says he, 'I have seen and conversed with the Rev. Mr. Winchester. I admire him much; his conduct and expressions evince one of the best hearts I have known. I have conceived a very strong affection for him, and, to the confusion of the enemies of the gospel of God our Saviour, a very large number of respectable hearers have seen him and your friend enter the pulpit together. Mr. W. sang, and addressed the throne of grace, and, by his request, I preached. A greater part of his congregation are enemies to me, because, in their judgment, I do not sufficiently expatiate upon inward holiness; for, although they call

themselves Universalists, yet Christ is not sufficient for them; bu I have preached to their preacher in private, and I have the satis faction to pronounce, that he receives the grace of God with avidi ty.'—*Letters*, &c. ii. 112, 113.

The above will suffice to show the feeling which Mr. Murra desired to cherish towards the eminent individual whom we hav here associated with him. It must not be supposed, however, th Mr. Murray felt any favor for the peculiar opinions of Mr. Wh chester; on the contrary it is indisputable that he regarded the with no small degree of aversion. They both agreed in one gre truth, viz. that the human race shall at last all be saved, but th arrived at this conclusion from very different premises. The widest difference was on the subject of punishment. Mr. Murray hope of salvation for the world rested on the fact, not that m would be punished to his full deserts and then released, but th God was in Christ, the divine in the human nature, reconciling t world unto himself: that the iniquities of all the stray sheep we laid upon the good Shepherd, and he, as the just one, bore the si of the world, that he might take them away, and that God mig with propriety say, 'Behold I see no spot in thee.' This guiltl Lamb suffered the death which is the wages of sin, that by his su fering he might eventually annihilate sin, so that those who a taught of God might see no more of the punishment as the *eff* than God does of sin as the cause: in fine, that 'there was no G but the Saviour, nor sin but what he bore in his own body on t cross, nor punishment but what he suffered when the chastisem of our peace was upon him.'—*Letters*, &c. ii. 153. 'Depend up it,' says Mr. Murray, (Ibid. 306) 'the spirit of God will never rep sent any part of human nature *in a deplorable state* in consequen of their being sinners. Whenever the spirit of God teaches t children of men, he will assure them, that while they are yet s ners Christ died for them, and that if, while sinners, they w reconciled by his death, much more, being reconciled, we shall saved by his life.' And in answer to an inquiry how God w recompense or reward the wicked, (Ibid. 306) he adds 'There in the Bible but two characters denominated wicked; the fal angels, and fallen men. Nothing renders fallen men wicked, sin or wickedness. But Jesus was manifested to destroy sin, a we have before seen, He is the Lamb of God who taketh away sin of the world.

'There are but two ways in the which the sin of the world be taken away; first, by Jesus Christ putting it away by the sa fice of himself, and thus representing the human nature in him as an offering in a clean vessel, without spot, and blameless love; or, secondly, by his changing these vile bodies, that they n be fashioned like unto his glorious body, according to his mig working, whereby he is able to subdue all things unto hims But in each of these views, the reward is a *gracious* reward.

'The chaff, it is written, will be thrown into the fire; but not a ngle grain of the wheat, that grew in the chaff; chaff can never e made wheat, nor wheat chaff. Tares never were good seed, or never can be. Human nature was good when sown in the arth, but the enemy came and sowed his tares, and they will both row together until the harvest; but no longer. The harvest is the nd of the world, when the seed sown by the enemy shall be separated from the human nature, which was the seed sown by the on of man; and, consequent upon this separation, the people hall be all righteous; Isaiah lx. 21, 'Thy people also shall be all ghteous: they shall inherit the land forever, the branch of my lanting, the work of my hands, that I may be glorified.'

Take away all sin, and the people will be all righteous. Sin is f the devil; it is the work of the devil; it is the seed of the serent. But the human nature was not the seed of the serpent. It as God sowed this seed, and it is God who will reap it; and when e has thoroughly purged his floor, he will gather it into his garner. bserve, *it is God who will do this; it is God who will thoroughly urge his floor*, &c. &c.'

These were clearly Mr. Murray's views concerning sin, and its unishment, and the method of salvation. The sentiments of Mr. Vinchester, therefore, in regard to punishment, he could in no degree approve.

'I have been conversing says he,' with a number of Mr. W——'s earers, and I find them eagerly expecting life eternal, consequent pon regeneration, their own inherent holiness, their own faith, heir own works, &c. &c.

'Future punishments too, and for sin, make a part of their creed; nd indeed, the only existing difference between them and that religious world, from which they have separated themselves, consists n a persuasion that the wicked may, and will, when cast into rison, pay by their own sufferings the uttermost farthing of their wn debts, and that then they will of course be liberated.'—*Letters*, c. i. 348, 349.

He remarks in another place: 'I do not know now a single reacher in this country, if I except Rev. John Tyler, of Connecitt, who is with me in sentiment respecting gospel truth, although here are many private Christians who are happy in the belief of hose glad tidings, which the angels delighted to proclaim. There re, as I informed you in my last, who preach another gospel, who ssure us that all mankind will finally, through their own doings nd sufferings, enter into life, forasmuch as God willeth that all nen should be saved, and come unto the knowledge of the ruth. Of this number is Mr. W., of whom I have spoken in forner letters, and who is now in England. He is a zealous nan, and an animated preacher. We can rarely discover any lifference between him and the Methodists, except where they peak of the never-ending torments of the wicked.—Here he differs rom them, for he supposes the wicked will be tormented only a *ew thousand years, or ages*, or millions of years, according to the

magnitude of their transgressions, until being brought to love and serve God acceptably, they will be forever happy with the Lord.' —*Letters, &c.* ii. 277.

And he also remarks to a friend, much to the same purpose, 'You inform me you have been told I am a Universalist; upon Mr. W.'s plan I am not. Mr. W. preaches the restitution of devils; I am not sent to preach to devils. Mr. W. considers weak, ruined individuals as paying their own debts; yea, to the uttermost farthing. I see no strength but in Christ Jesus; be you assured, therefore, I am not of Mr. W.'s school. I receive the doctrine of the general restitution, as did the Apostle Peter, according to the word of the Lord spoken by the mouth of all God's holy prophets, ever since the world began. If your views of the great redemption be not as mine, I judge you not, I censure you not, I do not love you the less.'—*Ibid.* ii. 263.

Again: 'A second class of Universalists insist on *purgatorial satisfaction*, according to which, every man must finally become his *own Saviour;* for, if I must suffer as much in my own person, as will satisfy divine justice, how is, or how can Jesus Christ be my Saviour?

'If this purgatorial doctrine be true, the ministry of reconciliation, committed to the apostles, must be false; to wit, God was in Christ reconciling the world unto himself, *not imputing unto them their trespasses.* In fact, I know no description of people farther from christianity, true christianity, than such Universalians. O, my friend, how exceeding difficult it is to keep in the *narrow* way! How much like a broken bow, is the human heart! How very ready to start aside! As I descend into the vale of life, these discoveries give me a taste of sorrow, and I anticipate a harvest of evil.'—*Ibid.* ii. 130.

Mr. Murray has given his views, perhaps, more fully on this subject in his 'Hints relative to forming a Christian church,' published in 1791, than in any other place. He was describing the different kinds of Universalists.

'There are a class of Universalists more respectable than the former, who insist, that although all mankind will finally be saved, they have much to perform or to suffer, in order to *satisfy divine justice* before this event can take place. All, say these Universalists, who have not a *perfection* of holiness in themselves in the present state, all who are not in this distempered state, pure in heart, must, before they can see God in glory, pass through a purgatorial fire, and there suffer some thousands of years, until they have paid the utmost farthing of the debt they owed the just God, according as the account stands in the book of the law; but when they have suffered, the just for the unjust, then they shall come forth with pure hearts filled with fervent affection to him, who graciously condescended to let them pay their own debt. *These are called* Universalists, and indeed they are Universalists in *the strictest sense* of the word, for as they do not conceive it is the

Jesus, which cleanseth from all sin, so they imagine, same mode of procedure, which is adopted for the salva- ll men, will equally apply to fallen angels, and they there- eve in the salvation of devils. That our Saviour passed ature of angels, and took upon him the seed of Abraham, n the view of these Universalists, no difference; for as must after all suffer for their own sins, devils can do the d therefore be saved in the same way. What God will the fallen angels, after they are sent into the fire prepared , I know not. "Men are the books we ought to read; the udy of mankind is man."

go no farther in our inquiries than our own nature; so far niversalists accompany us; but leave us here, and we are leased to find them advocates for salvation in any way. hey were laboring to prove the eternal ruin of the greater God's offspring. Yet we conceive these sectarians cannot, y degree of propriety, be called Universalists on apostolic es; nor does it appear, that they have any idea of being r or *in the* LORD with an everlasting, or with any salvation. fficult to know what they will have to thank God for, at y having *paid their own debt*, and satisfied divine justice in rn persons. I wonder not, that such Universalists as these osed, and with success by the partialists. Such universal- e nothing to do with the ministry of reconciliation: the s of the atonement and acceptance in the beloved is out of n; such doctrines are considered by them as unfriendly to ; such Universalists as these, are as far from the doctrines ospel on one side, as their opponents are on the other. re Pharisaical Universalists, Universalists who are willing y themselves; and such Universalism as this will be much ceptable to an adulterous generation, than the Universal- nd in the ministry of reconciliation; to wit, *that God was t reconciling the world unto himself, not imputing their tres- nto them.* We are very much at a loss to account for the g of Christ at all on the plan adopted by these Universal- either suffered for the unjust, or he did not; if he did not r the unjust, he must have suffered very *unjustly, inasmuch t not personally deserve sufferings*, he in himself being holy, s, and undefiled. If he did suffer for the unjust, he atisfied divine justice, or he did not; if he did not, then his tion is not our justification, nor did he put away sin by the of himself; then he cannot be the Saviour of the world, y individual in the world; nor can God be just, if he justi- ungodly, and, of course, with respect to sinners, as their , he died in vain.

e did satisfy divine justice, and make reconciliation for , then this man is our peace, and we have the atonement, d is well pleased for his righteousness' sake; then he hath ed us from the curse of the law, and is just, although a

Saviour. The inconsistent plan, adopted by this class of Universalists, is supported like all others of the same complexion by false views of some divine passages in the book of God. When they considered the tares and the goats as wicked men, sent into everlasting fire to do what Jesus Christ, by the grace of God, came to do, and which, by a single word, he can and will show them he hath done; they must of course continue in this everlasting fire, until the business be done, until complete satisfaction be made.'—*Letters, &c.* iii. 358, 359.

The question, may here very properly be put, what were Mr. Murray's own views in regard to the future condition of those who died in unbelief or ignorance of the great salvation? Did he believe that they would be ushered immediately into the presence of God at death? He did not. Objecting to the sentiments of those who held 'that all mankind will be on a level in the article of death,' he maintained that if Jesus having abolished death was sufficient to put all upon a level in death, it was sufficient to put all on a level in life also, which certainly it did not do. God, it is true, hath ransomed all men; but none of the ransomed can be saved from misery until made acquainted with God as their Saviour. 'He who dies in unbelief,' says he, 'lies down in sorrow, and will rise to the resurrection of damnation, or, more properly, condemnation. Blessed are the people who know the joyful sound; it is they, and they only, that walk in the light of God's countenance. If this was not the case, where would be the necessity of preaching the gospel at all? If, in the article of death, every one for whom Christ died were made acquainted with him, and consequently, with the things that made for their peace, why trouble mankind, in life, about these matters? Why go forth as sheep among wolves, suffering everything that the malice of blind zeal can inflict, in order to turn men from darkness to light, if the period to which we are all hastening, will effectually open the eyes of the understanding? If death destroys all distinctions, would it not be well to say, "Let us eat, drink, and be merry; for to-morrow we die?" "We are commanded to preach the gospel, and this is a sufficient reason why we should preach the gospel." Very true; but why are we commanded to preach the gospel? Is it not, that faith may come by hearing, and that, living by faith on the Son of God, we may finish our course with joy? But, if every one of the ransomed race are to be equally happy in death, then, although they did not live by faith, they, nevertheless, finish their course with joy, nor shall any individual arise to the resurrection of condemnation. This may be consolatory, but it is not scriptural. These sectarians, aware of this error, support it by another, and, therefore, deny a future judgment.

'Blessed, saith the the Holy Spirit, are the dead, who die in the LORD; they rest from their labors. But if all are alike in death, it may be said, Blessed are the dead, who die in their sin, that is, in unbelief, for they rest from their labors; but this cannot be, since it

is only those, who believing the word of the gospel, put on the LORD Jesus, and having received him as their righteousness, sanctification, and redemption, so walk in him, that they can be said to die in him. These, and these only, have part in the first resurrection, on whom the second death can have no power. These, in the resurrection, shall meet their Saviour with transport; they shall rise to the resurrection of salvation; they shall come to Zion with songs; they shall rejoice, while the many who are, nevertheless, redeemed, yet unacquainted with the things which make for their peace, and who rise in the second resurrection, shall be filled with anguish. It is from these unhappy, despairing beings, that the LORD God will wipe away all tears; it is from these benighted beings, that the hand of divine benignity shall take away the veil. Those who live and die in faith, shall have no tears to wipe away, no veil to remove. Tears, weeping, and wailing, will continue as long as unbelief, the procuring cause shall remain. These evils will be done away together, not in the article of death, but in the day of the LORD, when every eye shall see, and every tongue shall confess to the glory of the Father.'—*Letters, &c.* iii. 354, 355.

The 'day of the Lord' here spoken of was what Mr. Murray regarded as *the day of judgment*, at which time all misery and sorrowing and sighing shall cease. It was not, as Mr. Winchester believed, a day in which men would be sentenced to suffer the deserved punishment of their sins, but it was THE GREAT DAY OF UNIVERSAL JUBILEE, in which all unbelievers would be brought to the knowledge of the gospel, and seeing their names written in the book of life, would enter into the full fruition of eternal glory. Then would take place the separation of the sheep from the goats. The sheep are all those for whom the good Shepherd laid down his life—whose sins he bore, to wit, all mankind; for the Lord laid on him the iniquities of us *all*. The goats represent those things from which it is necessary to separate mankind, the sheep,—that is, the body of sin and death, in which Paul groaned, being burthened, and the fallen angels. Thus it will be said, on that great and glorious day of judgment, 'Depart from me, ye cursed, into everlasting fire, prepared [not for mankind] but for the devil and his angels. Thus men shall be entirely delivered, every one of them, and joy shall take possession of every heart. These views will be found fully advanced in the extracts which follow, made promiscuously from his works.

'The believer is, in death, peculiarly happy; he is then made perfect in holiness, and doth immediately pass into glory. He leaves every thing distressing behind, and enters into the glory of the Lord. Thus holy and thus blessed, he hath part in the first resurrection. The second death hath no power over him. He cometh not to the judgment; it is the world that will be judged. These having judged themselves, shall not be judged. These are not of the world, these were chosen out of the world. These rise to the

resurrection of life; and instead of being judged, we are informed by an Apostle, that they shall judge angels.

'The unbeliever is a wretched slave, first to the devil, secondly to sin, and thirdly to fear. Fear, we know, hath torment;—he is like the prodigal feeding on husks. Has he hope? It is the hope of the hypocrite, which will make him ashamed; it will be as the giving up of the ghost.

'The unbeliever is miserable in life and in death, not crediting the gospel of God, our Saviour, which declareth that Jesus died for him; death *appeareth to him no shadow, it approacheth as a most formidable substance:* it is the king of terrors. Not having put on the Lord Jesus, the unbeliever dies in his sins; and where Christ is, where is fulness of joy, he cannot come: when he dies he lies down in sorrow, he leaves all his happiness behind him. Death and the grave, darkness and hell, receive him; and when the trumpet, destined to raise the dead, shall be sounded, he will rise to the resurrection of damnation or condemnation: he will call upon the rocks and mountains to fall upon him, to hide him from the wrath of the Lamb. The books will be opened; he will be judged out of the things written in the book; he will be *condemned* or *damned*, which words are synonymous. Every man will be rewarded according to his works. To him who, by patient continuance in well doing, did the will of God, glory and honor; to him who was disobedient, tribulation and anguish. To the Jew first, and also to the Gentile.

'For the Lord shall be revealed from heaven in flaming fire, taking vengeance on them who know not God, and who obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Then shall he say, Bring forth these men who would not that I should reign over them, and slay them before me. Then shall a sword proceed from the mouth of him that sitteth on the white horse, with which he shall slay the nations. They shall be slain as Paul was slain when the commandment slew him, and he died; every mouth shall be stopped, all the world shall be guilty before God, confessedly guilty.

'But, blessed be God, another book shall then be opened, and whosoever is found written in this book, shall be saved from the power of the adversary. But who are written in this book?

'In thy book, saith the spirit, all my members are written, and the *aggregate of the human family*, make up the members of Christ's body. The Redeemer will then separate his redeemed, as a shepherd divideth his sheep from the goats; placing the fallen angels, who have still stimulated the race of Adam to every evil, and prevented them from every good—placing these fallen angels, whose names are not written in the Lamb's book of life, upon his left hand, while those who have been distressed and harassed by their deceptions, thus separated from every evil, shall be placed on the right hand.—*Letters, &c.* ii. 222, 223.

Again, in a letter to a friend, 'Yes, all who are in their graves shall hear the voice of the Son of God, and they who hear shall live. Yes, the prince of this world is judged, and the angels who kept not their first estate are reserved unto the judgment of the great day. The saints, the chosen few, the elect, shall be in the judgment seat, judging the world. Know ye not that we shall judge angels? said an apostle.

'The dead in Christ shall rise first. There are, among the children of men but two characters; such who, according to the direction of the Spirit, put on the Lord Jesus, and having lived by faith in him, finished their course with joy, and laying down in peace, rise to the resurrection of salvation; having judged themselves, they shall not be judged according to the word of the Redeemer, "judge yourselves, and you shall not be judged." These are the first fruits, the dead in Christ, who shall first rise.

'The second description includes those who have not believed because they have not known. They never conceived that Jesus died for their sins, and arose again for their justification;—they lay down with a damning consciousness of sin, and of course they must rise to the resurrection of damnation. Damnation, so the translators will have it; they are extremely fond of this phrase; yet they know there is no such phrase in the New Testament; but they think it sounds well, more terrific. Sir, you know the word thus rendered, should be condemnation; they shall rise to the resurrection of condemnation; and, while continuing in ignorance and unbelief, they shall imagine the Lamb is possessed of wrath, and under this apprehension, we repeat, they will call upon the mountains to fall upon them.

'But, as I before observed, another book will be opened, the book of life; and the face of the covering will be taken from all people, and the veil from all nations, and every eye shall see, and every tongue confess; and every creature in heaven, on earth, and under the earth, and in the sea, yea, all of them shall ascribe blessing, and glory, and honor, to him that sitteth on the throne, and to the Lamb, forever and ever. And there shall be no more sorrow, nor crying, nor pain; all old things shall pass away, and all things shall become new. Then, indeed, shall the accuser of the brethren be cast out into his proper element, darkness; then shall the tables be turned upon the adversary, and like Haman, he must himself submit to the death he intended for Mordecai.'—*Letters, &c.* ii. 247, 248.

Lastly, on this subject, take the following from the 'Hints relative to forming a Christian church.' 'Yes, the books shall be opened, and the dead, both small and great, shall be judged out of the things written in the books. Every mouth shall be stopped, and all the world become guilty before God; and while conscious of guilt, but ignorant of a Saviour, and that the Saviour is the only wise God who is *just even as a Saviour*, they shall call upon the rocks and mountains to fall upon them, that they may, beneath the

covert of the falling mountains, be hidden from the wrath of the Lamb. But in this judgment, the Judge is the Saviour. Here all judgment is committed unto Jesus, because he is the Son of man, the Son of the offending, suffering, affrighted nature. In that future day, upon which God hath appointed the judgment, it is the Prince and the Saviour who is appointed to judge the world in righteousness, even that man whom the divine Nature ordained. Here, instead of head and members being judged together by the head of Christ, the divine Nature, the members are considered, in their distinct characters, as good and evil, or believer and unbeliever, as children of light or children of darkness, and judged by their own head, for the head of every man is Christ.

'Again—The business of this judgment may be considered, in some sort, different from the former. *That* was to suffer the wages of sin; *this*, after suffering the consequence of unbelief, which is the torment of fear, to stop every mouth, that the LORD alone may be exalted, and to bring every one into a state of willing obedience unto the gospel. In the former judgment, sin was put away from the lost nature, by the death or sacrifice of the Saviour as the second Adam, so that God may behold the once lost and polluted nature, as saved and pure in him. The last judgment is to bring each member into the same state in themselves. Once more—as in the *former* judgment, the prince of this world, who also is called the God of this world, was cast out, in the last judgment the whole of the angelic nature, who fell from their first habitation, and who are reserved in chains of darkness unto the judgment of this great day, will, in the character of goats placed on the left hand of the Shepherd of the sheep, be judged, and sent, as accursed, into the fire prepared for them. Then shall that wicked be revealed, whom the LORD shall consume with the breath of his mouth, and destroy by the brightness of his coming.'—*Letters, &c.* iii. 352, 353.

Mr. Murray and Mr. Winchester, as is stated in the Biography, met at the formation of the General Convention of Universalists at Oxford, Mass. in 1785. It was an important occasion. Not only were the two great preachers of the order present, but a form was then about to be given to it, a judicatory was about to be established, and Mr. Murray felt earnestly solicitous that the new association might be impressed in its infancy, and reared up by the influence of the doctrines so dear to his heart, and for which he had so long suffered and labored. Mr. Winchester preached first. His mild, flowing and eloquent style is said to have captivated the audience. His subject was '*the doctrine of the gospel,*' from Galatians i. 8. '*But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.*' At the desire of Mr. Winchester, Mr. Murray concluded the subject. We regret that we cannot here present an epitome of Mr. Winchester's discourse; but it was never written. Mr. Murray has *left a broken* account of his, which is subjoined.

SERMON

DELIVERED BEFORE THE FIRST MEETING OF THE GENERAL CONVENTION OF UNIVERSALISTS, CONVENED AT OXFORD, MASS. SEPTEMBER, 1785.

'Our beloved friend, and very dear brother, having given you a clear view of the gospel, has referred to me the consideration of the apostolic affirmation—"*But though we, or an angel from heaven preach unto you any other gospel, than that which we have preached unto you, let him be accursed.*" Suppose, for example, *we* who have now preached that you are redeemed from the curse of the law, in consequence of Jesus being made a curse for you; that *you* who, being unrighteous, could in such a character have no inheritance in that kingdom, which the unrighteous cannot inherit, are now heirs, joint heirs with Christ, according to premise, in the fulfilment of that prophecy, '*The name whereby he shall be called is the Lord our righteousness;*' that we who have sinned, and on whom, as sinners, the sentence had passed—'The soul that sinneth shall die;' shall live and not die, not in consequence of making void the law, but in consequence of Jesus dying for us, and that in such a way, that *his death* was, in the eye of infinite truth and justice, considered *our death;* so that constrained by the love of God, we judge that if one died for all, then all are dead; and that the *just*, thus dying for the *unjust*, was to bring them to God, and that being thus brought to God, he hath accepted us *in* the Beloved; and that we are complete in him; and that the just God, who hath accepted us in our head, will in no wise cast us out; and that he hath appointed a day, in the which he will judge the world in righteousness not by themselves; the apostle would not dare to judge himself by himself, but by that man whom he hath ordained, not only to be the judge of quick and dead, but also to be a Prince and a Saviour; to give repentance to the impenitent, and remission of sins to the offender. That your transgressions are blotted out, and your iniquities pardoned. That when we all like sheep had gone astray, every one to his own way, the Lord laid upon the Redeemer the iniquities of us all, and that having suffered for our sins, and put them away by the sacrifice of himself, God is now a reconciled God, not imputing unto the world their trespasses; having made the humanity of Christ sin for us, that we may be made the righteousness of God in him.

'Suppose, I say, that we who have thus, by the grace of God, authorised by divine authority, preached this true, this everlasting gospel, should, through the mutability of our nature, and that dreadful propensity in our evil hearts to turn aside as a broken bow, from the mark of the prize of our high calling in Christ Jesus—suppose we should preach unto you another gospel, assuring you that *your own obedience to* the righteous law must exempt you from the curse denounced against law-breakers, or you would never be

exempted; that you must be distinguished from the rest of mankind, who are unrighteous, by a change wrought in yourselves, so that you may be so fully convinced you are not like other men, that you may be able in the presence of God, to thank him for his discriminating grace, or you never can have any legal or just claim to an inheritance in the kingdom of God, and of Christ—that sinners not thus changed, and made righteous, must assuredly die the death, and the unjust assuredly suffer in their own persons, for their own sins, before they can be brought to God; and that should they approach him previous to this change, he will assuredly cast them out into the fire prepared for the devil and his angels—For that although Jesus died for sinners, yet his death in the sight of infinite justice was not the death of the sinner, and that the sentence passed on the sinner is still in full force; the soul that sinneth shall die—That we are not accepted in the beloved, nor complete in him; and that therefore the just God hath appointed a day in the which he will judge the world in righteousness, by that righteous law which condemns the offender to everlasting perdition, and sets the obedient free—That on that day the sinners of mankind will find that their transgressions are not pardoned; that their iniquities were not blotted out; that they were *not* laid upon Jesus; or if they were, that he *did not* put them away; that he performed no more than was performed by the sacrifices under the Mosaic dispensation; putting them away and yet leaving the people still in guilt, and under condemnation; and that, consequently, God *is not, cannot be reconciled unto the world;* nor ever will be until they are first reconciled unto him; that he really does still impute unto them their trespasses; and that although it may in some sense be true that Jesus was made sin for them, yet we cannot think that sinners, black with crimes in *themselves*, can be made the righteousness of God *in him.*

'If, I say, we, or an angel from heaven, should preach a gospel so different from that already declared to you, let him be accursed. Let him be considered in the same point of view, with respect to the gospel, that the Jews considered the ignorant Gentiles with respect to the law—let those who know not the law be accursed.

'But should it be asked how, with what propriety, can the preaching you thus describe, be termed gospel, since gospel is literally glad tidings, or good news? We answer, The apostle did not consider this testimony *gospel;* his sentiments were the reverse of this testimony; he only speaks of it as the first believers, who being zealous for the law, spake of the soul-perverting doctrine they preached. They called their preaching gospel-preaching; and for the purpose of making it appear in some sort consistent with the name, they declared unto the people glad tidings; that in consequence of the descent of Jesus Christ upon this our globe, we *may now be saved,* and it is entirely our own fault if we be not; that we have not the same law, in all its fulness to obey that the Jews had; *that many of* the ceremonies are taken out of the way; that God

now *only requires us to keep his commandments*, to do justice, to love mercy, and to walk humbly with God; and should we, through the imbecility of our nature, err from the path of rectitude, we being able to appeal to God, that it was not willingly or by design, the Mediator will, in such circumstances, intercede for us; and on our repentance and reformation, we shall be taken into favor. Thus, although the law be indeed broken, and your souls have sinned, yet to such favorites we bring glad tidings; you shall not die, nor suffer the curse of a broken law.

What although the unrighteous cannot inherit eternal life, yet behold we bring unto you glad tidings: you may be righteous if you will; for Jesus came into the world to show you, by his bright example, what you must do if you would be righteous; which but for his appearance you never could have known; and not only so, but if you will only see, and be in love with this divine pattern, and do all in your power to imitate him, whenever you find yourself through human weakness, unable to attain to his likeness, he will, if you continually call upon him, help you; nay, he will work in you to will and to do: behold therefore we bring you glad tidings; you will have all the reward and commendation, as if you had by your own inherent strength, wrought out your own salvation.

Thus, if by close attention to the rules laid down in the precepts of the law, and the example of Jesus Christ you attain to righteousness, you shall not be condemned with sinners; but when God shall say to them, Depart ye cursed into everlasting fire, he shall say to you, Come ye blessed of my Father; while to the sinner he says, Thou wicked servant, thou shouldst have put my money to usury, he will say to you who have kept his commandments, Well done, thou good and faithful servant, enter thou into the joy of thy Lord.

But as this does not seem glad tidings to *every creature*, we would say to the unjust, who must suffer for their sins, that their sufferings shall finally bring them to God; that when they have suffered as much as the justice of God can demand, so that on scrutinizing the account, it will appear that the *sinner has paid the uttermost farthing*; then they shall come forth from the deep dungeon, where by the grace of Jesus Christ they have been enabled to suffer so much, and give glory to him, who by suffering so much in his own person, rendered it possible for them to obtain salvation by their own deeds and sufferings.

Thus shall all finally be happy; although not all precisely in the same way. Some shall attain endless felicity by obedience to the law, and others by suffering the pains and penalties annexed to the breach of the law. What then becomes of the finished redemption wrought out by the Redeemer of men? Yet it is easy to prove that this testimony is gospel; but it must be confessed that there is as much difference between the two gospels, as between heaven above and earth beneath; and such who are under the influence of the spirit of this world, merely of the earth, earthy, will undoubt-

edly prefer the latter gospel; while such who are under the influence of his spirit who says, I am from above; my kingdom is not of this world; and who consequently see their treasure in heaven, and nothing which merits the name of durable riches and righteousness any where else; so that they can with truth say, when they ask whom have I in heaven but thee? there is nothing on earth I desire beside thee. Persons of this description will give the preference to Paul's gospel; and continuing under the influence of that spirit which taketh of the things of Jesus, and sheweth them unto the soul, they will assuredly follow the apostolic direction in all things, delighting to imitate his example, and determining to know nothing save Christ Jesus, and him crucified. 'God forbid,' they exclaim, 'God forbid that we should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world.' Yea, doubtless, and they count all things but loss for the excellency of the knowledge of Christ Jesus their Lord, for whom they would gladly suffer the loss of all things. They desire, earnestly desire, to be found in the Redeemer, not having their own righteousness which is of the law, but that which is through the *faith of Christ*, the righteousness which is of God by faith. They believe it to be life eternal to *know God and Jesus Christ whom he hath sent.* They listen to the voice of the Lord, who saith, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor the rich man in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me; that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord.

The believers of Paul's gospel, uniformly consider themselves as complete in Christ Jesus; they know that the Redeemer alone hath collected the materials; that he alone will build the temple; bringing forth the head-stone thereof with shoutings crying, '*Grace, grace unto it.*—*Letters*, &c. ii. 118—122.

ALL THE SACRED WRITERS UNIVERSALISTS.

I HAVE no doctrine, but the doctrine taught by God the Saviour. I reject every doctrine, which the mouth of the Lord hath not spoken. The apostolic churches were formed by professors of the doctrine of universal redemption. Jesus Christ, and his apostles, preached and defended this doctrine. All the writers of Revelation were strong in the faithful belief of the doctrine of Universal Salvation; so saith the Apostle Peter, when speaking of the world's Redeemer. 'The heavens must receive him, until the restitution of all things, which God hath spoken of by the mouth of all his holy prophets, ever since the world began.' How much is contained in this single testimony of the Apostle. Yes, indeed, God blessed Abraham, and said, in thee shall all nations of the earth be blessed.

Abraham, Isaac and Jacob, believed God, and were therefore *Universalists*. And the Lord said, I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord. Numbers xiv. 20, 21. 'Moses believed God, and was therefore a *Universalist*.

All the ends of the world shall remember, and turn unto the Lord, and all the kindred of the nations shall worship before thee, for the kingdom is the Lord's. All they that go down to the dust shall bow before him. Psalm xxii. 27, 28, 29. 'Let the people praise thee, O God, let *all* the people praise thee.'

'All nations shall call him blessed, and let the whole be earth filled with his glory, amen, and amen.' Psalm lxxii. 8, 17, 19.

'All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name.' Psalm lxxxvi. 9.

'My mouth shall speak the praise of the Lord, and let all flesh bless his holy name forever and ever.' Psalm cxlv. 21.

'Thus it appears that the royal Prophet was a strong *Universalist*.

'They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' Isaiah xi. 9. 'And in this mountain shall the Lord of hosts make unto all people, a feast of fat things. And he will destroy, in this mountain, the face of the covering cast over all people; the veil that is spread over all nations; he will swallow up death in victory. And the Lord God will wipe away tears from off all faces; and the rebuke of his people will he take from off all the earth, for the mouth of the Lord hath spoken it.' xxx. 6, 8.

All this, no doubt, Isaiah fully believed. Isaiah, therefore, was a *Universalist*.

'Behold the days come, saith the Lord, that I will perform that good thing which I have promised to the house of Israel, and to the house of Judah.' See also Jer. xxxi. 31, 34.

Jeremiah, in full assurance that God would perform what he promised, was unquestionably a *Universalist.*

'When thy sister Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, Then thou and thy daughters shall return to thy former estate.' Ezekiel xvi. 55.

Sodom and her daughters were those who *suffered* the *vengeance of eternal fire.* But the Prophet Ezekiel, being a *Universalist*, was persuaded they would *not be eternally suffering* the vengeance of eternal fire.

'Pharaoh shall see them, and be comforted over all his multitude; even Pharaoh and all his army slain by the sword, saith the Lord.' Ezekiel xxxii. 31.

'Then will I sprinkle clean water upon you, and you shall be clean from all your filthiness, and from all your idols will I cleanse you. Then the heathen that are left round about you, shall know that I the Lord build the ruined places.' Ezekiel xxxvi. 25, 36.

Thus we see Ezekiel, in declaring the salvation of Jew and Heathen, was a *Universalist.*

'Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness.' Daniel ix. 24. Surely Daniel was a very strong *Universalist.*

'Yet the number of the children of Israel shall be as the sand of the sea shore that cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God.' Hosea i. 10. 'And I will sow her unto me in the earth, and I will have mercy on her that had not obtained mercy, and I will say to them which were not my people, thou art my people, and they shall say, thou art my God.' Hosea ii. 23. Was not Hosea a *Universalist?*

'And it shall come to pass afterwards, that I will pour out my spirit upon all flesh,' &c. Joel ii. 28. 'For I will cleanse their blood, that I have not cleansed.' Joel iii. 21.

'In that day I will raise up the tabernacle of David, that is fallen, and close up the breaches thereof, that they may possess the remnant of all Edom, and of the heathen, which are called by my name, saith the Lord, that doeth this.' Amos ix. 11, 12.

'And Saviours shall come upon Mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's.' Obadiah 21.

'And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree, and none shall make them afraid; for the mouth of the Lord hath spoken it.' Micah, iv. 3, 4. 'He will turn again, he will have compassion up-

on us, he will subdue all our iniquities, and thou wilt cast all our sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers, from the days of old.' Micah vii. 19, 20. Thus it is plain, the prophets were all *Universalists.*

But the angels of God are also *Universalists.* Let us listen to those messengers of heaven, while addressing the wondering shepherds of Judea. 'And the angel said unto them, Fear not, behold I bring you good tidings of great joy, which shall be to *all people*; and suddenly there was with the angels a multitude of the heavenly host, praising God, and saying, Glory be to God in the highest, and on earth, peace and good will towards men.' Luke ii. 10, 14.

The devout Simeon was a *Universalist.* 'For mine eyes have seen thy salvation which thou hast prepared before the face of *all people*, a light to lighten the Gentiles, and the glory of thy people Israel.' Luke ii. 30, 31, 32.

But that we may ascertain what all the evangelists and all the apostles were, in one view, let us hear the sentiments of our Saviour himself, upon this subject. 'For I have given unto them the words which *thou* gavest me, and they have received them.' John xvii. 8. 'For I have not spoken of myself, but the Father which sent me; he gave me a commandment, what I should say, and what I should speak, and I know that this commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak. John xii. 49, 50. See also ver. 32.

Let us now attend to the ministry committed to the apostle. 'God was in Christ, reconciling the world unto himself, not imputing unto them their trespasses.' 2 Corinthians v. 19. 'And he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, ever since the world began.' Acts iii. 21.

It is plain, from these testimonies, and many more which might be adduced, that the doctrine of Universalism is the doctrine of God our Saviour; and while the *Universalists* can produce so many illustrious vouchers, they never can be discomfited, or even embarrassed.—*Letters, &c.* ii. 422—425.

INDEX.

ams, Hon. John, sen. solicits Murray to preach, on the voyage from England to America, 205
on, Murray's birth-place, 10
th, Murray's arrival at, 60; hospitably entertained by the hay-maker, 61; preaches here, 62
lief, the proper object of, 84
nezet, Anthony, Murray's friend, 158; account of him, 158, *note*
ston, Murray visits for first time, 162; his reception, 162—164; preaches for first time here, 166; again arrives in Boston, 172; is attacked by a clergyman, (Bacon,) 172; his controversy with Croswell, 174—179; is stoned in Croswell's pulpit, 180; he occasionally officiates in Boston, 198; installed pastor of the society here, 212
ston, First Universalist Society in, outline of its history, 243
ass Meetings of Methodists, how conducted, 21
nvention Gen. of Universalists of New England States and others, 197; origin of, 241; records of first meeting, 242; M.'s sermon preached at, 259
nvention of Universalists in Philadelphia in 1790, address Gen. Washington, 207
nvention of 1780 for framing constitution of Mass. appear to have been alarmed at Murray's doctrine, 190, *note*
rk, Murray's visit to, 54—56
anberry Inlet described, 122, *note*
oswell, Rev. A., account of him, 169, *note;* slanders Murray in public papers, 174; is replied to, 175; endeavors to bar M. out of the pulpit, 175; attacks M. there in a very bitter manner, 175; is replied to by M. 176; interrupts M. 178; his uneasiness during M.'s defence, 179
edication of infants introduced by Murray, 215, *note*
uchee, Rev. Mr., Murray's friend, 157; anecdote of, 157, *note*
unham, Rev. Mr., a friend to Murray, 132, 134
ngland, Murray's father removes from, 15; M. returns to, 58; his arrival in 1778 from America, 201
ctory in which Murray first preached in Boston, where situated, 166, *note*
cheana, true sense of, 94, *note*
loucester, Mass. visited by M. first time, 174; again, 181; considers it his home, 182; his measures to relieve the inhabitants, 186;

is summoned before Committee of Safety, who treat him very ungenerously, 186—189; Universalist meeting-house here dedicated, 189; church formed, 189; their views of ordination, 191; suits are commenced against them, and their property is attached to support orthodox clergyman, 192; the church bring an action to recover back the monies, 192; the action finally brought in Murray's name, 193; Messrs. King, Sullivan, and Tudor conduct his cause, 194; the Universalists publish an appeal to the public in regard to this case, 194; sentiments of the appeal, 194, 195; the important case finally settled in favor of the Universalists, 195; Sullivan's eloquence on the occasion, *ib.*; the conduct and opinions of Judge Dana, *ib.*; the congregation petition legislature in favor of Murray, 200; give him certificate of ordination, 202; renew his ordination after his return from England, 205; the society's instrument of compact, 239

Greene, Gen. corresponds with Murray, 226

Hitchins, Rev. Mr. minister to Murray, 90; his argument against Arminians led M. to Universalism, 92

Hopkins, Rev. Mr.'s journey and dialogue with Murray, 142—144; writes a book against Universalism, 143, *note*

Ireland, Murray removes to, 15; he leaves for England, 58

Jones, Rev. Thos. conversion and settlement at Gloucester, 212

Judgment after death explained, 94, *note*

Little, Mr. converted to Methodism, 28; adopts young Murray as his son, 42; his displeasure at M.'s conduct, 58

London, Murray arrives at, 63; arrives at in 1788 from America, 204

Lord's Supper, Murray's views of, 214, *note*

Mason, president of a society, 86; attempts to refute Relly's Union, 87

Methodist Meetings, how conducted, 23

Mitchell, Rev. Ed. agrees with Murray in opinion, 237

Murray's father, an Episcopalian, 10; removes to Ireland, 15; becomes a Methodist, 16; his sickness, 35; dying prayer for his son, 36; death, 37; his character and acquirements, 37, 38

Murray's mother, a Presbyterian, 10; her benediction when he left her for England, 52; do. when he came to America, 109; visits her in 1788, on his return from America, 204

Murray, John, when born, 9; his ancestors, 12—14; danger of being lost in a boat, 15; appointed a class-leader, 20; his confirmation by the bishop, 25, 26; his love of Miss Dupee, 30; discovered by his father, 31; recovers possession of an estate, 41; preaches for the first time, 43; his difficulties at Mr. Little's, 45—50; leaves Mr. L.'s house, 51; his touching farewell to the scenes of his youth, 54; his visit to Cork, 55, 56; return to England, 58; arrival at Bath, 60; entertained by the hay-maker, 61; do. by Rev. Mr. Tucker, 60, 61; arrives in London, 63; his early imprudences here, 64—66; repents of them, 69; his feelings towards one of Relly's preachers, 72; introduction to Miss Eliza Neale, 75; is enamored by her attractions, 76; proposes himself as her lover, 76; is married to her, 82; his feeling towards Mr. Relly, 83; his attempt to reclaim a young woman who had become a Universalist, 82—85; his feeling towards Universalists, 85; peruses Mason's pamphlet against Relly's Union, 87; loses Mason's favor by objecting to it. 88; sees Relly's Union first time, 89; the effect of it on his mind, 90; hears Relly preach, 91;

he and his wife embrace Universalism, 92; expelled from the society at Whitefield's tabernacle, 93, 94; his subsequent troubles, 96; loses his wife, 98; instance of his benevolence, 100; his embarrassments increase, 102; is arrested and thrown into prison, *ib.*; his reflections there, 104; is released, 106; resolves to remove to America, 109; sets sail, 111; arrives in the Delaware, 112; runs into Cranberry Inlet, 113; his first interview with Potter, 114; is astonished at his narrative, 116; his unwillingness to preach, 117; he at last yields to what he considers the will of God, 120; preaches in New York, 124; makes Potter's house his home, 125; visits Philadelphia, 130; is slandered, 132; his conversation with Rev. Mr. Tennant, 135; hears of the miserable Mrs. Trinbath in New York, 138; endeavors to reclaim her, 139; the trouble it gave him, 140; visits Norwich, Con. 141; interview with Rev. Mr. Hopkins, 142—144; his reception in Newport, R. I. 145; visits Providence, 150; visits Philadelphia again, *ib.*; Maryland, 151; singular interview with a physician, 152—155; his labors in 1773, 156; mentions some of his friends, 157, 158; visits Newport again, 158; E. Greenwich, 159; Pawtuxet and Providence, 160; conference with Rev. Mr. Snow and his church, *ib.*; visits Boston for first time, 162; his reception, 162—164; preaches for first time here, 166; visits Newburyport, *ib.*; Portsmouth, 168; returns to Boston, *ib.*; time employed to close of Jan. 1774, 170; receives an invitation to settle at Portsmouth, 171; passing through Rhode Island arrives again at Boston, 172; is attacked by a clergyman, (Bacon) 172; visits Gloucester for first time, 174; his feelings on hearing of Relly's death, 176, *note*; is stoned in Croswell's pulpit, 180; continuation of his life by his widow commenced, 181; visits Gloucester, Newburyport, and Portsmouth again, *ib.*; is the means of converting Rev. Noah Parker, 182; considers Gloucester his home *ib.*; calumny against him refuted, 183; chosen chaplain to R. I. brigade, *ib.*; cause of that choice, *ib. note*; repairs to camp, 184; refuses Washington's appointment, and continues as a volunteer, 185; carries a large sum of money to Gloucester for relief of suffering inhabitants, 186; summoned before committee of safety, *ib.*; their extraordinary proceedings, 186—189; permits a suit to be brought in his name, 193; obtains a verdict, 195; contemplates a yearly association of the preachers of Universalism, 197; visits Oxford to form a convention, 197, 242; occasionally officiates at Boston, 198; is prosecuted for solemnizing marriage, *ib.*; concludes to make a voyage to England, and reasons therefor, *ib.*; petitions legislature for relief, *ib.*; a bill obtained in his favor, 200; arrives in England, 201; his reception in Falmouth, 202; in London, 204; embarks at Cowes for America, 204; his ordination renewed at Gloucester, 205; his travels in 1790, 206; is appointed on committee to address Gen. Washington, 207; visits the grave of Potter, 208—210; his reflections on Potter's character, 211; is installed pastor of the society in Boston, 212; his views of baptism and the Lord's supper, 214, *note*; institutes ceremony of dedication of infants, 215—217, *note*; is crippled by disease, 219; disease increases, 221; his death, 222; his powers of persuasion, 223; his moral principles, 224; corresponds with Gen. Greene,

226; with others, 227—230; his religious principles described, 233—237; contrasted with sentiments of Winchester, 245; his feeling towards Winchester, 246—248; his first interview with him, 248; his views of sin and punishment, 250; of Mr. Winchester's system of future punishment, 251—254; his own views of the future condition of those who die in unbelief, 254—258; what he thought of the *day of judgment*, 255; his sermon at the formation of the general convention of Universalists in 1785, at Oxford, 259.

Neale, Miss Eliza, is introduced to Murray, 75; wins his affections, 76; consents to his addresses, 77; enrages her grandfather, and is deprived of her inheritance, 78; leaves his house, 80; is married to Murray, 82; is taken sick, 96; parting interview with her husband, and happy death, 97, 98; his affectionate remembrance of her, 104, 107, 111, 126.

Neale, Wm. his kindness to Murray, 105

Oxford, Mass. first general convention of Universalists held at, in 1785, 197, 241—243; Murray's sermon at, 259

Parker, Noah, conversion to Universalism, 182

Peck, Thomas Handasyde, receives Murray on his arrival in Boston, 163; account of him, 163, *note*

Perkins, Hon. Thomas H. letter from, 163, *note*

Potter, Thomas, sees Murray for first time, 114; persuades him to preach, 116; his joy on hearing him, 120; do. on hearing his resolution to abide at his house, 126; his grave visited by Murray, 208—210; his character, 211

Relly, Rev. James, one of his preachers hated by Murray, 72; himself hated, 83; slanders in regard to him, 85, 86; his 'Union' seen by M. for first time, 89; is heard by M. with astonishment, 91; his friendship for M. 108; urges him to preach *ib.*; his death, and M.'s feelings at, 176, *note*

Sacred Writers all Universalists, 263—265

Salvation, how the effect of faith, 84, 85

Sargeant, Winthrop, of Gloucester, patronizes Murray, 172, 174, 181, 186, 188; was member of convention of 1770 for framing constitution of commonwealth, 188, *note*

Say, Thomas, Murray's friend, 157; account of, 158, *note*

Sermon, preached by Murray in 1785, at first meeting of general convention, 259

Stiles, Rev. Ezra, 147, *note*

Still, Rev. Mr. slanders Murray, 156, 157

Sunday, how spent in Murray's father's family, 17, 18, 22

Tennant, Rev. Mr. abuses Murray, 135

Third Article of Bill of Rights, first draft appears to have reference to Murray, 190, *note*

Thomas, Rev. A. C. his views of the circumstances connected with M.'s landing, 121

Trinbath, Mr. is visited by Murray, 57; is deserted by his wife, 64; M. hears of her in New York, 138; endeavors to reclaim her, 139; the trouble it gave him, 140

Tucker, Rev. Mr. entertains M., 61, 62

Tyler, Rev. John, Murray's friend, 157; account of him, 157, *note*; his sentiments in unison with M.'s, 237

Universalism sustains in death, 164, note

Universalists hated by Murray before his conversion, 85
Urnum, Gen. a friend to Murray, 150
Walton, Rev. Joseph, a clergyman of Portsmouth, 171, *note*
Washington, Pres. is addressed by committee of Universalist convention in Philadelphia, 207; his reply, 207, 208
Wesley, Rev. John, pays attention to young Murray, 20; the idol of the Methodists, 33; his opinion of Calvinism, 64
Whitefield, seen by Murray for first time, 56; M. desires to attach himself to him in London, 64; the effect of his preaching on M. 67; his catholic spirit, 74
Winchester, Rev. Elhanan, preached in 1785 at general convention at Oxford, Mass. 197, 258; a Universalist on the principles of Chauncy, 197, 236; contemporary with Murray, 245; his first interview with M. 248; how he was personally regarded by M. 249; his sentiments on future punishment disapproved by M. 251—254; differs from M. in his views of day of judgment, 255

ADVERTISMENT.

Universalist Books of every description that are to be obtained
n the United States, are kept constantly on hand for sale, at the
Trumpet Office, No. 40, Cornhill, Boston. Orders from a distance
directed to 'Thomas Whittemore, Trumpet Office, Boston, Mass.')
will be cheerfully and promptly attended to. The port of Boston
urnishes ready conveyance to all parts of the world; and books
nd pamphlets, when ordered to any considerable amount, are
acked in strong boxes, and forwarded in the most perfect order.
Among the works are the following:

Ancient History of Universalism; from the time of the Apostles
o its condemnation in the Fifth General Council, A. D. 553; with
n Appendix, tracing the doctrine down to the era of the Reforma-
ion. By Hosea Ballou, 2d. This is highly spoken of by all the
earned, as a work of great research and impartiality. Price $1,
etail.

The Modern History of Universalism, from the era of the Refor-
iation to the present time. By Thomas Whittemore. These
wo works comprise a connected history of Universalism from the
ays of the apostles to the present time. Price $1, retail.

There are many people who suppose, that the doctrine of Uni-
ersalism has not been known, until within a few years—that it is
sentiment recently avowed by a few heedless innovators, distin-
uished by little else than their rashness and ignorance. Those
who will take the pains to read the Modern History of Universal-
sm, will find that this doctrine has been defended by great, and
irtuous, and learned men for upwards of three hundred years; in
ddition to which, if the Ancient History of Universalism be pe-
used, it will be seen that it may be traced back to the earliest ages
f the Christian Church. It is not a *new* sentiment, but one which
will be found to have had able advocates, with little intermission,
ver since the days of Christ.

The Modern History of Universalism is purely a *history*, and not
work of theological argument and controversy. The lives and
tanding of those who have defended this doctrine, have been
iven in every case where it was practicable; large extracts have
een made from their writings; anonymous works have been
oticed, and particular attention has been paid to those who have
een public preachers of the sentiment. But while this work is
urely *historical*, it cannot be denied that it must have a strong
nfluence in bringing men to believe 'that the Father sent the Son
o be the Saviour of the world.' In the extracts which are made
rom Universalist writers, every variety of argument by which they
ave defended their opinions is presented. Here are seen the

arguments of the wit, of the philosopher, and of the divine—the argument as it is drawn from reason, from the nature of man, from the attributes of God, and from the Scriptures; so that a *history* of Universalism is necessarily a *defence* of it. It is highly interesting to an inquiring mind, to see in how many different forms this doctrine has presented itself to the human understanding, and with what a variety of reasoning it has been sustained.

Illustrations of Divine Government, by T. Southwood Smith, M. D. of London. First American from the third English edition, with an Appendix. This work is particularly valuable as containing a discussion of that difficult question, the freedom of the human will, and free agency, as connected with the overruling government of God. This is the only edition in which the Appendix is found. Price 12mo. pp. 358. 75 cents, retail.

Notes and Illustrations of the Parables of the New Testament, arranged according to the order of time in which they were spoken. By Thomas Whitemore. Price, 62½ cents. This work contains about 290 duodecimo pages. A distinct exposition is given of each parable, and, whenever necessary, of the context in which it is found, illustrated by such helps as the best commentators and most approved eastern travellers have thrown in our way. As many of the Parables have been used to support the doctrine of endless misery, particular care has been taken to show wherein Orthodox expositors have agreed with Universalists in their interpretations of such parts of the Scriptures. Thus it will be seen, that Parkhurst, Campbell, Whitby, Lightfoot, Pearce, Thophylact, Bate, Clarke, Horne, Jahn, Hammond, Gill, and others, high in the repute of the orthodox, have given the same exposition of the Parables that Universalists now do.

Winchester's Dialogues on Universal Restoration, exhibited in four Dialogues between a minister and his friend; comprehending the substance of several real conversations which the author had with various persons, both in America and Europe, on that interesting subject: chiefly designed fully to state, and fairly to answer the most common objections that are brought against it, from the Scriptures. To which is prefixed a brief account of the author's conversion to Universalism. This edition possesses several advantages over any former edition that has been published. First, it is printed very neatly, on a fine paper, in a small size, and is bound in a superior manner.—Second, it contains an *excellent* likeness of the revered author, from an English print, now in possession of his aged sister, at Watertown, Mass. And, third, an index of the passages illustrated is postfixed to the work, prepared with great care by a clergyman of this vicinity. These circumstances justify us in saying, that no edition of these Dialogues has ever appeared so worthy of public patronage.

The book contains 300 pages. Price, retail, 75 cents.

Sermons on Important Doctrinal Subjects. To which are added critical and explanatory notes, and a brief Memoir of the Author, written by himself. By Hosea Ballou, of Boston. These discourses form a little body of divinity on the subject of Universalism. Inquire for *Ballou's Sermons on Important Doctrinal Subjects*, price 37½ cents. All the other works of this Author are kept constantly on hand.

Universal Damnation and Salvation, a work on Universalism, comprised in a series of sermons, by Rev. John Tyler, an Episcopal clergyman in Norwich, Con. and one of the early friends of John Murray. Price 25 cents.

Essays on the Coming of Christ, by Rev. Warren Skinner. In this work all the passages in which the coming of Christ is spoken of are fully explained. It is highly spoken of by those who have perused it. Price, 31 cents.

Petitpierre on Divine Goodness, an excellent work on Universalism, originally published in French. Price, 37½ cents.

Balfour's Works. All the works of this author are kept constantly on hand, at the lowest prices.

T. Whittemore has now in press, and will shortly publish, '*The Torments of Hell;* the foundation and pillars thereof discovered, searched, shaken, and removed. With infallible proofs that there is not to be a punishment after this life, for any to endure, that shall never end.' This work was originally published *one hundred and seventy-five years ago*, in England, by Samuel Richardson, a celebrated writer of that time. It contains many very curious and original arguments against the common doctrine of hell torments, and is well worthy the attention of Universalists. Price, 25 cents.

T. Whittemore has also in preparation, and will shortly publish, 'Universalist Biography,' comprising biographical sketches of all deceased eminent Universalist clergymen and authors, from the second century to the present time, so far as said object is attainable. It will come out in a series of volumes until finished. As the Universalist denomination now have their *history* from the age of the apostles to the present time, it is desirable also that their *biography* should be preserved; and should this object be satisfactorily obtained, they may be said to have, what few denominations can boast, their history and biography in a popular form before the world. The defenders of Universalism from the age of the apostles, have been men of eminent piety and learning; and the denomination may well feel a virtuous pride in the contemplation of their standing and characters. Such a work as is here promised,

is made the more necessary by the disposition which the compilers of biographical dictionaries have manifested to pass by, or to notice very slightly, those individuals who have defended Universalism; and where it has been rendered inexpedient by the eminent standing of the person to pass by him without notice, nothing has been said of his faith in Universalism. Thus we have seen accounts of Origen, in which nothing was said of his having been a Universalist; and to what biographical dictionary shall we turn for an account of Murray, Dr. Young, Wm. Pitt Smith, Winchester, Vidler, Purves, Douglass, Coppin, and very many others? Such considerations show the necessity of Universalists themselves preserving the biography of their eminent men.

UNIVERSALIST LIBRARIES.

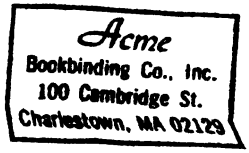
A general assortment of Universalist Books, Sermons, Tracts, &c. are kept constantly for sale at the *Trumpet Office, No.* 40, *Cornhill*, (up stairs,) for the use of Universalist libraries. The proprietor has made every exertion to obtain a few copies of rare and scarce Universalist works, which have been long nearly out of print, which he reserves for libraries.

☞ A liberal discount made where a quantity is purchased.

3 2044 054 152 897

~~JUL 1 1987~~

SEP 1 0 2001



3 2044 054 152 897